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UNION SEMINARY REVIEW

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REFLECTIONS OF THEOLOGY FROM *GONE WITH THE WIND**

By the Rev. Howard Tillman Kuist, Ph. D.,

Associate Professor in the Biblical Department,
Union Theological Seminary,
Richmond, Virginia.

There is far more theology in great fiction than this world dreams of, for man is a moral being, and every man at heart is a theologian. There is a hidden shrine in every human breast, which veils or unveils an image of God. It may be the vague image of the savage, or it may be the distorted image of the pagan, or it may be the exalted image of the Christian: "the image," as Paul put it, "of the invisible God" in the face of Jesus Christ. But every man at heart is a theologian. His ideas of the Deity may never be formulated, but, high or low, they remain nevertheless as potent factors which influence his actions, and thus pass into character, and so out into the broad avenues of human life.

It follows that every book which deals with living men and women will reflect a theology. This is bound to be true just as long as man is human; as long as the mind of man is the home of great issues; as long as the heart of man is the meeting-place

*Permission to quote in this article from *Gone With the Wind,* by Margaret Mitchell, and published by the Macmillan Company, New York, is hereby gratefully acknowledged.

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of the seen and the unseen; or as long as the will of man struggles, as John Hutton has put it, between "the occupations of time and the recurring preoccupation of eternity." Since man is "incurably religious," every document, whether explicit in statement or implicit in the situations it records, is the carrier of a theology. Or, to change the figure, this theology, good or evil, ripe or rotten, is like a fruit which makes known the manner of tree on which it grew.

This is where the theology of the Bible comes in. It has been said that "the Bible is the unveiling of the divine heart and the mirror of the human heart. It has hands which grip you, eyes that pierce you, a voice which thrills you, and feet which carry you." This is so because its knowledge of man is as broad and deep as the virtues and vices of the human race. Therefore this book of books holds its unique distinction in relation to the records of the race. Its authentic disclosure of the divine heart and its equally authentic reflection of the human heart have won for it a place of solitary preeminence in literature. It is far more than a mere source-book of theology. It is theology fanned into flame. It is the inspired product, as Lynn Harold Hough has declared, of "centuries of intense religious experience made poignantly articulate."

This is the supreme distinction of the Bible as a literature. And this is why it is qualified to function as the moral norm of all literature. In the Bible we find not only prototypes of ourselves in relation to the divine but fields where the masters of literature have discovered the vital springs of thought and action for their characters. "Shakespeare leaned on the Bible," said Emerson. What great literary artists have not drawn inspiration from it? Robert B. Pattison, (*Religion in Life,* Summer Number, 1938, pp. 439-450), lists 235 books, including a few plays, with Biblical titles. "The surpassing picturesque expressions of Biblical phraseology rightly reflect vital qualities and experiences of the human spirit," says he, and as such they "correctly justify Heine's characterization of the Psalms: 'sunrise and sunset, birth and death, promise and fulfillment, the whole drama of humanity.'"

It has long been recognized that the Bible is the world's best seller. The American Institute of Public Opinion has announced the results of a two year poll of "men and women in all parts of this country, and in all walks of life, asking the question: 'What is the most interesting book you have ever read?'" Nearly 20%, or one voter in every five, named the Bible, making it by far the leading choice. The only other book which at all approaches the Bible in the actual number of mentions is Margaret Mitchell's *Gone with the Wind.* While about 12%, or one in every eight, acclaim this book as leading choice, *Gone with the Wind* is actually named more often than the Bible in New England and other eastern states. This naturally raises some intriguing questions about America's phenomenal best seller.

How are we to account for the vital, wide-spread and sustained interest in this ponderous book? What places it so far ahead of all other books and so near to the Bible in its popular appeal? One reviewer, Edward Weeks, (*New York Times Book Review,* Dec. 20, 1936), analyzed *Gone with the Wind* as follows: Emotional content, 25%; Characterization, 15%; Invention, 10%; Publisher's advertising, 5%; Timeliness, 45%. In other words, Mr. Weeks attributed the magnetism of the story to the fact that the book arrived precisely at the moment when men were ready for it. The book apparently speaks directly to a mood in which present-day people find themselves, a wistful mood, perhaps best epitomized by the suggestion of the title, "Gone with the Wind."

What is gone from life today for which men are earnestly groping? And with what sinister wind is it gone? This question brings us face to face with the function of the Bible we are considering. From time to time, some gifted, clear-eyed genius like a Hugo, an Ibsen or a Dostoievski appears who deals so intimately and decisively with the heart problem, which is but another way of saying the sin problem, that for generations men see reflected as in a mirror what the Bible has already declared permanently and finally about the whole human race. Or, to change the figure, this literary artist offers a current diagnosis of that chronic mortal malady from which the generation suffers and for

which the Bible has already prescribed a cure. Is this why *Gone with the Wind* is so timely?

John Chamberlain has written a chapter on Literature in the Symposium entitled *America Now* in which he describes "The central problem of the 30's, as 'the relation of the individual to the mass,'" and dismisses *Gone with the Wind* as but another example of the literature of escape. But this view will hardly bear scrutiny. However else you may describe what has been transpiring in this old world of ours during the past decade or more, you can certainly put it pictorially in terms of wind. Mankind has been experiencing not only a wind but a whirlwind, not merely a local tempest but a universal hurricane. And the end is not yet!

The title "Gone with the Wind" is drawn immediately from the third stanza of Ernest Dowson's poem written to a lost love, which reads:

> "I have forgot much, Cynara,
> gone with the wind—."

But where did Ernest Dowson get this figure? Presumably from the 103rd Psalm, verses 15 and 16: "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it and it is gone, and the place thereof shall know it no more." This reminds us that there is much in the Bible about wind. A concordance reveals many discerning passages—for instance: "The speeches of one that is desperate are as wind" (Job 6:26). "The wicked are as stubble before the wind" (Job 21:18). "The wicked . . . are like the chaff which the wind driveth away" (Psalm 1:4). "He that troubleth his own house shall inherit the wind" (Proverbs 11:29). "They sow the wind and they shall reap the whirlwind" (Hosea 8:7). "All our righteousnesses are as filthy rags, and we all do fade as a leaf, and our iniquities like the wind take us away" (Isaiah 64:6). Who can forget the hot wind, the full wind, the whirlwind of Jeremiah? (4:11). Or who has not heard the immortal words of Him who spake as never man spake?—"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken

him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Pictorially, then, according to the Bible, wind is what tempers and tries life; wind is what winnows and sifts the souls of men. Experience teaches us that there are two kinds of wind: the winds which blow from without and the winds which blow within. The winds from without are adversity, war, pestilence, famine, calamity, misfortune: winds over which men have little control. The winds from within are passion, uncleanness, enmity, strife, jealousies, malice, factions, parties, envyings, revellings. These are winds (the Bible calls them lusts) over which men may have control. Human beings are strange creatures. The winds from without, men cannot control, but they do resist them. But those winds within, which men have been made to control, they often fail to resist. It is into such a mortal setting as this that the present study introduces us.

There is no more revealing passage in *Gone with the Wind* which describes this mortal malady of man than the scene at the funeral of Gerald O'Hara, characterized as a "Fightin' Irishman and a Southern gentleman." His friends and neighbors have come to pay their last respects. His prospective son-in-law delivers the eulogy:

". . . There warn't nothin' that come to him *from the outside* that could lick him. He warn't scared of the English government when they wanted to hang him. He just lit out and left home. And when he come to this country and was pore, that didn't scare him a mite neither. He went to work and he made his money. And he warn't scared to tackle this section when it was part wild and the Injuns had just been run out of it. He made a big plantation out of a wilderness. And when the war come on and his money begun to go, he warn't scared to be pore again. And when the Yankees come through Tara and might of burnt him out or killed him, he warn't fazed a bit and he warn't licked neither. He just planted

his front feet and stood his ground. That's why I say he had our good points. There ain't nothin' *from the outside* can lick any of us.

"But he had our failin's too, 'cause he could be licked from the inside. I mean to say that what the whole world couldn't do, his own heart could. When Mrs. O'Hara died, his heart died too, and he was licked. And what we seen walking 'round here warn't him.

". . . All you all and me, too, are like him. We got the same weakness and failin'. There ain't nothin' that walks can lick us, any more than it could lick him, not Yankees nor Carpet-baggers nor hard times nor high taxes nor even downright starvation. But that weakness that's in our hearts can lick us in the time it takes to bat your eye." (Pp. 710, 711).

What a lay sermon on Isaiah's memorable words: "And our iniquities, like the wind, have taken us away!"

Another passage which reveals what the winds of the world without and the winds of the world within do to the souls of men is found in the words of old Grandma Fontaine who had lived through not only one war but many: the Mexican War, the Indian War and the War between the States; a rugged type of the sturdy American pioneer. She speaks to a girl of younger and comparatively tender years. She says:

". . . And when it comes to something that's unpleasant but can't be helped, I don't see any sense in screaming and kicking about it. That's no way to meet the ups and downs of life. I know because my family and the Old Doctor's family have had more than our share of ups and downs. And if we folks have a motto, it's this: 'Don't holler—smile and bide your time.' We've survived a passel of things that way, smiling and biding our time, and we've gotten to be experts at surviving. We had to be. We've always bet on the wrong horses. Run out of France with the Huguenots, run out of England with the Cavaliers, run out of Scotland with Bonnie Prince Charlie, . . . and now licked by the Yankees. But we always turn up on top in a few years. You know why?"

. . . "Well, this is the reason. We bow to the inevitable. We're not wheat, we're buckwheat! When a storm comes along it flattens ripe wheat because it's dry and can't bend with the wind. But ripe buckwheat's got sap in it and it bends. And when the wind has passed, it springs up almost as straight and strong as before. We aren't a stiff-necked tribe. We're mighty limber when a hard wind's blowing, because we know it pays to be limber. When trouble comes we bow to the inevitable without any mouthing, and we work and we smile and we bide our time." . . . (Pp. 716, 717).

How far can a man, how far can a woman, bend without breaking? Ask Job, ask Ruth, ask Jeremiah, ask the Psalmist, who declares, "Bless the Lord, O my soul. O Lord, my God, thou art very great. . . . Who walketh upon the wings of the wind, who maketh winds his messengers, flames of fire his ministers. . . . Yea, the trees of the Lord are full of sap. The cedars of Lebanon which he hath planted" (Psalm 104).

The plot of this book turns primarily about the vital relations of four characters: two men, Ashley Wilkes and Rhett Butler, and two women, Melanie Hamilton and Scarlett O'Hara. The two women, Melanie and Scarlett, are depicted in a way to show how differently they reacted to the winds which blow from within. Melanie Hamilton is a thin, steel blade of righteousness, who endures all the sufferings of her contemporary womanhood and who bends but never breaks. She is described as follows:

"In her small face, her eyes were too large for beauty, the dark smudges under them making them appear enormous, but the expression in them had not altered since the days of her unworried girlhood. War and constant pain and hard work had been powerless against their sweet tranquillity. They were the eyes of a happy woman, a woman around whom storms might blow without ever ruffling the serene core of her being.

"How did she keep her eyes that way, thought Scarlett, looking at her enviously. She knew her own eyes sometimes had the look of a hungry cat. What was it Rhett had said once about Melanie's eyes—some foolishness about them being like candles? Oh, yes, like two good deeds in a naughty world. Yes, they were like candles, candles shielded from every wind, two soft lights glowing with happiness at being home again among her friends" (P. 732).

How did Melanie Hamilton keep her eyes that way? A literary artist can describe the eyes, but that is as far as the artist dare go. And this is where the function of the literature of the human heart is most clearly seen in its relation to the Bible's. The one is descriptive, the other revealing. The one points to effects, the other to first causes. The one analyzes motives, the other discloses sources. And this is why the reading of a great novel like *Gone with the Wind* becomes not only an experience to be enjoyed. For when it is read with the Bible at hand, or, better yet, with the Bible in mind, it becomes instruc-

tive with respect to those affairs of the soul which are highest or deepest. Scarlett's question about Melaine's eyes becomes the reader's question. And he is carried in thought to what the Bible declares about the true light which lighteth every man which cometh into the world. Here he himself is introduced to the source of light which does not fail in the person around whom storms may blow "without ever ruffling the serene core of her being."

The main character of this book, the person about whom the whole stirring, narrative turns is Scarlett O'Hara, who might be described as a vain, selfish, quick tempered social belle, who thinks she knows what she wants but never gets it; a woman within whose soul the winds of elemental passion blow a perfect hurricane. She is best described by her contrast to her mother, Ellen O'Hara. To her daughter

> "Ellen O'Hara was different, and Scarlett regarded her as something holy and apart from all the rest of humankind. When Scarlett was a child, she had confused her mother with the Virgin Mary, and now that she was older she saw no reason for changing her opinion. To her, Ellen represented the utter security that only Heaven or a mother can give. She knew that her mother was the embodiment of justice, truth, loving tenderness and profound wisdom—a great lady.
>
> "Scarlett wanted very much to be like her mother. The only difficulty was that by being just and truthful and tender and unselfish, one missed most of the joys of life, and certainly many beaux. And life was too short to miss such pleasant things. Some day when she was married to Ashley and old, some day when she had time for it, she intended to be like Ellen. But, until then . . ." (P. 60).

Scarlett loved to do as she pleased. She is the type of person whose prototype we see in certain characters in the Bible who will never come to grips with life. Scarlett is the type of person who will never come clean on any moral issue but will always go around it. Whenever a matter becomes too hot for her kind, they simply leave it by putting it off until another day. "Tomorrow." And this is where Scarlett's theology expresses itself. Three outstanding characteristics of God, as Scarlett thinks of Him, may be mentioned.

In the first place Scarlett's God is a bargaining God.

". . . Scarlett felt that the time for prayer had passed. If God had seen fit to punish them so, then God could very well do without prayers. Religion had always been a bargaining process with Scarlett. She promised God good behavior in exchange for favors. God had broken the bargain time and again, to her way of thinking, and she felt that she owed Him nothing at all now. And whenever she found Carreen on her knees when she should have been taking an afternoon nap or doing the mending, she felt that Carreen was shirking her share of the burdens" (P. 510).

Scarlett's God a bargaining God! How far does such a view influence a person's behavior?

But Scarlett's God is also a God of wrath (P. 829). When her conscience torments her over the cold, bald way in which she has used Frank, she sighs to herself:

"Oh, if only God did not seem so furious and vengeful! Oh, if only the minutes did not go by so slowly and the house were not so still! If only she were not so alone!" (P. 822).

And when she confides her fear and remorse to Rhett:

"I'm afraid I'll die and go to hell," (P. 826),

He reads her mind relentlessly and declares:

"Your ethics are considerably mixed up too. You are in the exact position of a thief who's been caught red-handed and isn't sorry he stole but is terribly, terribly sorry he's going to jail" (P. 829).

Since Scarlett's type holds low ideas of God, consequently her remorse is low: Love God for what you can get out of Him. Get away with all that you can, and when life goes against you, read Him out of your universe by relegating Him to tomorrow.

And Scarlett's God is also an absentee God. When Mammy, her old colored slave, remarks:

"Ah doan know whut de Lawd thinkin' 'bout, lettin' de bad women flurrish lak dat w'en us good folks is hongry an' mos' barefoot."

"The Lord stopped thinking about us years ago," said Scarlett savagely. "And don't go telling me Mother is turning in her grave to hear me say it either" (P. 557).

What happens to people who value everything, even God, in terms of their own self-centered needs or desires? What does a theology based on belief in a bargaining, vengeful, absentee Deity do to a person? What did it do to Scarlett? When upon one occasion Rhett rebukes her, to use his own words:

"How clever of you to rook the helpless and the widow and the orphan and the ignorant!" (P. 774),

Scarlett replies:

". . . I know I'm not as—scrupulous as I should be these days. Not as kind and as pleasant as I was brought up to be. But I can't help it, Rhett. Truly I can't. What else could I have done? What would have happened to me, to Wade, to Tara and all of us if I'd been—gentle when that Yankee came to Tara? I should have been—but I don't even want to think of that. And when Jonas Wilkerson was going to take the home place, suppose I'd been—kind and scrupulous? Where would we all be now? And if I'd been sweet and simple-minded and not nagged Frank about bad debts, we'd—oh, well. Maybe I am a rogue, but I won't be a rogue forever, Rhett. But during these past years—and even now—what else could I have done? How else could I have acted? I've felt that I was trying to row a heavily loaded boat in a storm. I've had so much trouble just trying to keep afloat that I couldn't be bothered about things that didn't matter, things I could part with easily and not miss, like good manners and—well, things like that. I've been too afraid my boat would be swamped and so I've dumped overboard the things that seemed least important.

"Pride and honor and truth and virtue and kindliness," he enumerated silkily. "You are right, Scarlett. They aren't important when a boat is sinking. But look around you at your friends. Either they are bringing their boats ashore safely with cargoes intact or they are content to go down with all flags flying."

"They are a passel of fools," she said shortly. "There's a time for all things. When I've got plenty of money, I'll be nice as you please, too. Butter won't melt in my mouth. I can afford to be then."

"You can afford to be—but you won't. It's hard to salvage jettisoned cargo and—if it is retrieved, it's usually irreparably damaged. And I fear that when you can afford to fish up the honor and virtue and kindness you're thrown overboard, you'll find they have suffered a sea change and not, I fear, into something rich and strange . . . " (Pp. 774, 775).

Not only is there a relation between the theology and the ethics of the Scarlett type but this relation becomes particularly pointed with respect to motive. And it is here that the gifted

artist who gave us *Gone with the Wind* has painted her most telling portrait of the human heart under the urge and quiver of motive. Having jettisoned her cargo of the things that matter most, Scarlett finally arrives at the moment of supreme confession. It is her subconscious self which is now speaking, when she awakes from a dream cold with sweat.

". . . She was running, running, till her heart was bursting, running in a thick swimming fog, crying out, blindly seeking that nameless, unknown haven of safety that was somewhere in the mist about her" (Pp. 855, 856).

And she confides to her husband:

"Oh, Rhett, I just run and run and hunt and I can't ever find what it is I'm hunting for. It's always hidden in the mist. I know if I could find it, I'd be safe forever and ever and never be cold or hungry again" (P. 856).

And then comes the key question of the book, and its revealing answer. Rhett asks:

"Is it a person or a thing you're hunting?"

Scarlett replies:

"I don't know. I never thought about it" (P. 856).

Ah, there's the rub. Suppose the Scarlett type did think seriously or deeply about what they are hunting? This is where theology passes almost imperceptibly over to religion and then into life. Here is where the veil is withdrawn and the Image within the human breast is revealed: Hunting a thing or a Person? It is here that "God's fresh heavenward will, with our poor earthward striving" receives a decisive answer. And it is here too that a man or a woman learns that heart's full scope "which we are hourly wronging," when like Augustine he quits the search for things and turns gratefully to the Person, concerning whom he declared: "Thou hast made us for Thyself and our hearts are restless till they rest in Thee," or when he hearkens to the words of Him who said: "Seek ye first His kingdom and His righteousness and these things shall be added unto you."

But Scarlett and her kind will never think seriously about moral issues, and *Gone with the Wind* traces with unerring skill this central urgency and its inevitable consequence. Over and over again Scarlett chants her most characteristic theme-song; and with what a variety of moral issues it is associated!

"I won't think about it any more" (P. 445).

"I won't think about it now" (P. 541).

"I won't think of Tara now. I'll think of it later when it won't hurt so much" (P. 590).

"What would Mother say?" . . . "I'll think of all this later" (Pp. 662, 663).

"Oh, I'll think of them later" (P. 787).

"I won't think of it now. I'll think of it later when I can stand it" (P. 928).

"Tomorrow—well tomorrow was another day. Tomorrow she would think of some excuse, some counter accusations . . ." (P. 932).

"I won't think of it now. I can't stand it if I do. I'll think of it tomorrow at Tara. Tomorrow's another day" (P. 967).

"Not tonight! Tomorrow morning I'll come early and do the things I must do, say the comforting things I must say. But not tonight. I can't. I'm going home" (P. 1019).

"I'll think of it all tomorrow, at Tara. I can stand it then. Tomorrow, I'll think of some way to get him back. After all, tomorrow is another day" (P. 1037).

Unhappily in the moral universe the morrow of opportunity never dawns. Character is only formed in the realities here and now. And our choices and our decisions today are reaped by their consequences tomorrow. The only morrow which ever dawns is the morrow of reckoning, the morrow of judgment. It is not without significance that the stern requirements of moral urgency are prescribed in the Bible:

> "Today, if ye will hear His voice
> Harden not your hearts."

Today, Today, Today! So at the end of the book Scarlett is alone. She is almost desperate in her aloneness. She is alone with the red earth of the old plantation. In the presence of "She obeyed not the voice, she received not correction. . . . that scene the reader can almost hear the voice of the Prophet:

Her princes in the midst of her are roaring lions. Her judges are evening wolves, they leave nothing till tomorrow." This is the tragedy of the nation as well as the person who seeks things at the expense of the Supreme Person: to face-up to one's inexorable tomorrow alone! And this also was Scarlett's tragedy:

> "She had never understood either of the men she had loved and so she had lost them both. Now, she had a fumbling knowledge that, had she ever understood Ashley, she would never have loved him; had she ever understood Rhett, she would never have lost him. She wondered forlornly if she had ever really understood anyone in the world" (P. 1036).

Everything she had counted precious had gone with the wind. Or had it?

Gone with the Wind is much more than a stirring narrative of the War between the States in a new setting. It is rather in this setting a vivid and timely transcript of the elemental human soul experiencing the hurricane which blows more violently within than from without. In the realistic words of Will Benteen: "There ain't nothin' *from the outside* can lick any of us. . . . But that weakness that's in our hearts can lick us in the time it takes to bat your eye" (P. 711).

But there is not only a weakness in our hearts—there is also a strength. The instinct of the race for God, in spite of sinister winds within, still dares hope for tomorrow. Yes, tomorrow *is* another day.

> "It is God's day, . . .
> A lavish day! One day, with life and heart,
> Is more than time enough to find a world."

EXPERIENCE AND AUTHORITY.*

By the Rev. Principal John Macleod, D. D.,
Free Church College,
Edinburgh, Scotland.

The spirit of the age is wayward. A wind of tendency blows over each generation. It may be indeed that more winds of this kind than one blow, and that they come in conflict with each other. They vary in their strength, and character, and direction. Each of them bends before its blast the head of the unstable who are as so many reeds shaken with the wind, that tell by the direction in which they lie where the wind comes from to which they yield. As fashions change in the outward, visible world, there are changes of fashion in the inward realm of thought and speculation. These tell of the changing zeit-geist and of its waywardness and caprice. In the midst of these fluctuations of thinking and sentiment there are constants on which we may reckon, for the Church of God may take it as a certainty that whatever the changes of fashion in the thought of the world may be, no one of these fashions to which an unconverted world does homage will give a warm welcome to the word and truth of God. The world would not be the wayward, wanton thing that it is if of its own accord in its estrangement from heaven it should open its heart to what so signally rebukes and humbles its pride. With each change in the direction of the current of the age, the call to the disciples of our Lord is to stand foursquare on the ground to which He has called them: and this means that they must not yield to the onset of that unbelief which bows before it the heart of a rebel world. That world continues to be what it is just because it has not learned to humble itself before the authority of a revelation that has come from the upper sanctuary. What will make the world a new world will be that the random

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spirit of the age shall no longer sway its sceptre over it and sinful men shall as lowly penitents learn to take their seat at the footstool of Him who speaks from heaven.

It is no new thing that systems of teaching which are in real opposition to the gospel of Christ should take over so much of the phraseology that has been in the course of history bound up with the exhibition of Christian truth. This borrowed language is, as it were, de-baptised, and in the process it suffers a fate the very antipodes to what befell the speech of heathen peoples when first they were visited and influenced by the gospel. Common words then took on shades of meaning that were not theirs before; and the language of races that were heathen from time immemorial was baptised, as it were, and entrusted with a Christian content. The opposite of this happens when parasitic organisms prey on the body politic of professing Christendom and play fast and loose with the accepted use of language. To meddle with the currency of Christian thought is to debase a holy thing.

Such an abuse of language is often perpetrated by a cold and cynical world when it can jestingly misapply words that have long been consecrated by Christian usage. For instance, it may speak of a fickle or time-serving politician as "finding salvation." He is said to "profess conversion." All that is meant is that a piece of the flotsam of public life has been thrown ashore on another party island and is henceforth to be found in the company of new partners who represent an opportunist tendency other than that with which he was wont to be associated. Such an abuse of words is an unwarranted perversion of what should in fair play be recognized as a most definite form of speech. The terms of our evangelical vocabulary ought not to be employed to convey ideas that are of another order altogether from those that they were long used to utter and represent. They have a prescriptive right of their own and a title to be honoured. It is an outrage on the sanctities of human speech that the currency of man's thought should be clipped and mixed with a base alloy that will fit it no longer to be the vehicle for conveying in a reverent way the faith of a Christian people. Sometimes the change of usage that reaches the stage of being an abuse of lan-

guage may be little noticed in its beginnings. Take, for example, the common word "experience" and what has befallen it.

One of the commonplaces of earnest Christian thought is the recognition of the importance of a true and living experience of the power of the gospel. There are attainments in connection with a mature and fruitful acquaintance with divine things that evangelical Christians can regard as out of range for any but those who have taken a course in the school of Christian experience. Men must plough with our heifer that they may read our riddle. The lessons of the experience that is learned in this school are in such circles highly valued; and it is a matter of commendation for anyone that he can be spoken of as a man of experience. He is not a novice nor is his knowledge at second-hand. He has tried for himself, and he knows as a matter of personal experience what others have merely heard about. He has been over to see for himself and he can tell of things at first-hand. He has tried for himself and so can speak with the note of authority as one that knows. He speaks not outside the range of his own knowledge, and so far he may legitimately speak as one that is entitled to be heard. He has something to say and is not a stranger to what he speaks about.

Now such experience as tells of acquaintance with oneself and one's needs, of acquaintance with the provision to be found in Christ to meet such needs and of acquaintance with the workings and the subtlety and the strength of unfriendly forces with which one has had to contend, experience of this kind is an invaluable asset for the confirmation and establishment of a Christian man in his life of obedience and fruit-bearing. By abiding in the word of the Lord a believer comes to a mature and established knowledge of the truth that cannot be attained in any other way. He knows the truth and can bear witness to it; and to his own comfort he knows the spiritual freedom that the solid knowledge of the truth brings with it. He knows his Lord as his Redeemer, and his Redeemer as his Lord. The discovery of this enthralls him: and as he wears his Lord's yoke he deems it the truest freedom that he should do His will.

The experience of which we have spoken will grow with the

Christian's growth and strengthen with his strength. The Christian minister who has been learning in its school becomes less a novice the farther he advances in the knowledge of the message with which he is put in trust, and with the difficulties that a Christian pastor may reckon upon meeting in the course of his life of service. It is the possession of such experience that clothes with special value the counsel of veterans who have grown grey in the work of their Lord. They are not ignorant of the snares or devices of the adversary. They have tasted of deliverance and comfort; and this they have done that they may be in a position to comfort others with the comfort that they have tasted for themselves. They have learned the lesson of stern discipline. Its value is beyond rubies. Their experience is a possession which cannot be priced. Now this kind of thing is valuable not only in the individual; it is valuable, too, in the community. Here comes in much of the good that is to be got by acquaintance with the history of the Church of God, the study of which brings one in touch with the garnered wisdom of the ages. History repeats itself. Like situations develop in different ages; and the treatment of questions that reappear for discussion and settlement in the forum of Church life may well be influenced by the consideration of how they have been dealt with on former occasions of their emergence and what the issue of various forms of treatment may legitimately be expected to be. Not the least profitable lessons are to be got from the study of the mistakes of former days. If the lesson that they give is read aright it will help to keep us from doing again what issued in such mistakes on the part of men in other days. Of course there is the other side too and it is of special value. We may learn from the good example of men who stood for the truth and did so, well and wisely, so that their work was not in vain. Their record is one that supplies stimulus, guidance and encouragement.

Experience is thus a great teacher, and it is something to be a man of experience. It is also something to be versed in the experience of the ages and thus to reap the harvest of the wisdom of our fathers. Yet it is altogether a mistake to give to experience the place of a source of authority. When a kind of

pragmatism is in the air and the deciding question in regard to things is held to be—Do they work? Do they produce results?, the Church is in danger of falling in with a prevailing tendency, especially when the representatives of that tendency advertise in effusive terms their exaltation of experience. Nothing, it is said, succeeds like success, and if results are secured, the hall-mark of success is put upon what achieves this end. Thus new methods of working and new ways of putting things meet with acceptance as improvements on the methods and the teaching of the past, however revolutionary these new methods and ways may be. The corporate experience of the current generation has made proof of them. The generation falls in with them. They are accepted. Is this enough?

Are all kinds of experience equally valid and valuable? We have yet to learn that the voice of the people is always to be accepted as the voice of God. If it were, what commends itself to one generation is as good as what commends itself to another, and anything like a permanent standard of right and truth is unattainable. It is true that a valid argument may be drawn from the consent of the nations. What is inherent in human nature, as, for instance, the recognition of the fact that there is a difference between right and wrong, the sense of divinity that bears witness in the heart, of God and law and judgment, this speaks with a voice that all should hear and heed. But the range of this teaching does not extend beyond what may be regarded as the elementary truths of natural religion; and the functioning of the religious instinct left unregulated has shown itself to be the most capricious of all things. Here it goes in one direction. There it goes in another. At one time this kind of thing finds favor; at another something very different. The inner intuitions and the light of nature are very uncertain guides, and if their guidance is to be taken as authoritative, experience can be ranged against experience, and the outcome of the process is that everything is put into the melting-pot and what should be most firmly believed is thrown loose. The pursuit of assurance or certitude along such lines is the chase of a will-o'-the-wisp that lures on only to mislead. Disappointment and disillusion is the result of

taking such a line. The quest of certainty on such uncertain conditions and premises is doomed to be branded as futile. The light that leads o'er moor and fen is apt to plunge its too trustful follower into the swamp or the morass or the quagmire.

When undefined and unregulated experience is, in a pragmatic interest, exalted to be a source or a norm of theological truth, the thought of infallible certainty is banished and men come to hold that they and their fellows may believe as they like. The individual is at a premium, and that not least in his own eyes. Luther, in his own broad style, could say that every man carries with him a pope in his own belly. The seat of infallibility is on this scheme of things transferred from the Vatican to be found within; and a *modus vivendi* must be secured to permit of the agreement to differ, which furnishes the uniting element in much of what passes as Christian union in recent and contemporary Church life. The pace is set not by the believer who is most cordial and loyal but by the man who believes least. A large roof covers a motley throng who are at one not so much in what is their positive faith as in their determination to break away from the bonds of Christian truth and apostolic authority. They are at one rather in their dislikes, their aversions and their repulsions than they are on the side of positive conviction. No very definite attainment is made in spiritual oneness when the community cannot with one heart and with one mouth make joint confession of what they have learned to be the very truth. To know the truth in common is what will bind men together. The man who indeed knows the truth will not be backward to acknowledge it. To him it will be no bondage.

There is an arrant eclecticism abroad. It is determined by the fitful and varying breezes that sweep over the field of abstract thought; and as men trim their sails to catch the wind that blows, one folly is easily exchanged for another. The jackdaw may dress itself in the feathers of the peacock and when it has masqueraded in borrowed plumes it will be a sorry sight when it is stripped of this alien finery as each of these whose feathers it has annexed makes good its claim to what is its own. Unbelief believes in the imperial policy of helping itself to what is not its own. Its

virus was early at work in regard to the Word of God. It was injected into our race at the Fall; and it permits men still to be as gods to themselves. Until this deadly tendency is counteracted we need not look for a flourishing state of Christian theology. The conflict of faith with unbelief is of age-long standing and materially it is what it was of old. This is a thing that gives special value to the lessons of the past. We can learn from it the ground held by believers in other days and how and why they held it.

The whole tendency of Scripture is to subject the thought of man to the authority with which God who speaks in its pages delivers His truth. It does not doff its hat to the superior wisdom of the race to which it has been given to be its teacher. Men love to think comfortable thoughts about themselves and their own wisdom. They are ready to take the unsubstantial fabric of a vision as though it were of solid worth. Our Lord and His Apostles make clear how Old Testament Scripture is to be treated; and for their own teaching they claim as thorough submission on the part of their disciples as they themselves accorded to the elder Scriptures. Christian faith which responds to the Word of the Lord is content to sit at His footstool. So doing it learns, and acquires a valid experience in the knowledge of Christian truth. It keeps its own place and gives in turn its own place to the message with which the Word comes. It is not then to be wondered at that believing Christendom has consistently accorded to the Word of the Lord the regulative place which that Word claims for itself.

It is then an unpardonable confusion to say that, because a thing commends itself to the age as the outcome of its experience of life, it should be quietly accepted by all as authoritative for the time. The authority that is worth heeding is one that is good for all time. For the bulk of a generation may go astray and follow a false trail; and it answers no good end that one should follow a multitude to do evil. Bunyan's Bypath Meadow is not such a thing of the past that we need not be on our guard against it in these days that boast of superior enlightenment. There is a discrimination which has to be made in the light of Christian

teaching between the world and the Kingdom of God. The world may invade the Church and its leaven may work strongly there. To accept the experience of the world, even though it may speak through the organs of the Church, as paramount and regulative of the faith of the children of the Kingdom is to betray the interests of the gospel and to set aside the rightful authority of the Word of God. It sacrifices the freedom of the Christian man and the Christian Church, and brings them into bondage to the rudiments of this world. Siren voices are not to be heeded when they lure away from the standard of truth that the Lord has given. It is but right then that we should have a clear understanding as to what experience it is to which it belongs to some extent to teach with authority. It is not the experience in sin and self-reliance and self-seeking and self-will such as is the experience of a rebel race and an errant world. It is rather the experience of those who have heard the voice of the Son of God as He speaks in the message which His Apostles have left to the Church on earth. This experience itself has to be tried by the touchstone of the Word, for Christian experience and the experience of a Christian man are by no means necessarily the same thing. The Christian may have much experience that can be traced to the strain of unexpelled or unsubdued nature that is still to be found in his heart and thought. Such experience, though that of a Christian man, is by no means Christian experience. The experience that is entitled to be regarded as of real value is that which is the outcome of a believing response to the Word of the Lord. This holds, too, of corporate as well as of individual experience.

The Christian who knows a little of the microcosm of his own inner life, and who has felt the strength of the different currents that beat upon him, will be little disposed to elevate his own thoughts to the throne of infallibility. Disillusionment in the past should put and keep him on his guard. The corporate Church should be in like manner sensible of her own liability to err. As a believing community she has tasted of her Lord's Word and entered so far into His mind. So she can bear witness to what she has learned from His lips and at His footstool. Her

experience of a living faith qualifies her to bear believing witness. But she finds the seat of authority not in her own bosom but in her Lord's Word. She will not dare to exalt her own experience to the throne. That experience is not the mere blind and haphazard functioning of a natural instinct that is like a seed of religion within the breast. What is distinctively Christian in her experience is what she has learned of the truth of God from the witness of His Word. Yet the attainments she has made in such learning must ever fall short of the full standard of truth and knowledge afforded by the Word. And she should know this and conserve the pre-eminent authority as final and regulative of the text-book from which she has learned. This, too, holds good of course of the indivdual believer.

The Christian man as he hears and submits to the Word of his Lord takes upon him His yoke and finds his freedom in wearing the yoke. It is not Christian freedom to indulge the irresponsible license of self-will. His Lord's will is his pleasure, and the disciple achieves his freedom in willingly doing what he knows will please his Master. He loves his Lord and His service and it would be no freedom for him not to be under His yoke. For he serves his Master out of a principle of love of good-will and delight in His Law. He recognizes his indebtedness to his Redeeming Lord. Such also is the true freedom of the Church of God. She is the Commonwealth of God's free men. She deems it no bondage to wear His yoke and in loyal obedience to own His Lordship. Nor does she deem it any bondage that He holds her bound to accept all His word in simplicity, and to be willing to profess it before men. This is His reproach which He would have her share. To share it is to have fellowship with Himself. There are that suffer for His sake and enjoy His glorious infamy.

As believers wait upon the word of their Lord, as they think over it, as they converse with their brethren about it, as they pray in their meditation seeking that their eyes should be opened to see wonders out of God's law and their prayer is graciously heard, as they experience the goodness of their Lord's yoke and of His service, and as they see the beauty that the gospel puts

upon their brethren, they know it to be the truth with a maturity of knowledge that could not be looked for in their spiritual childhood. They knew, it is true, so much of it at the start. They know much more now, and with normal growth in the knowledge of their Lord's Word and works, they know the truth in its system and in the relation and harmony of its parts. They so know it as to be able to teach beginners, to guide enquirers, to correct those that wander out of the way, and to bear witness to the outside world. The experience of life in the school of their Lord has ripened and trained them so that they are no longer babes but young men in whom the Word of God dwells richly or fathers who know Him that is from the beginning.

Within the sphere of the individual life there is room for the development of a theology. But when we look upon the Christian not in isolation or in detachment from his brethren but as one brought into daily touch with them, and as one who also rubs shoulders with the world about him, we see what enlarged possibilities there are for the fuller and richer discovery of the system and the framework of revealed truth. When further we consider the Christian community in its environment here on earth, as it is exposed to all the winds and currents of the thought of the age and at the same time is the inheritor of a tradition that has been shaped by the impact of similar forces in bygone days, it is easy to see how it is shut in to careful thought about the faith which it cherishes. For the opposition that its faith meets with from the world calls upon it, in giving a reason for the hope which it entertains, to face the necessity of thinking round the various problems that press upon its notice. Thus it comes to look upon the doctrines of the faith as a developed system. And so in every age, from the beginning of the Christian Dispensation onward, there was a call to present the truth of the gospel in its relation to the opposition or to the half knowledge or to the defective views of the world in which the Church is a pilgrim. Such a presentation is not an otiose or superfluous redundancy. From age to age, nay, from hour to hour, the oppositions of the outside world change their protean shapes. The experience of the Church is thus sufficiently varied.

From this variety springs the wide range of topics that Christian creeds exhibit, and credal statements enshrine decisions in regard to the meaning of the documents of the Faith. These are not to be hastily brushed aside as no more than logical deductions or systematic excrescences. It may seriously dislocate confessed truth to drop what may be looked upon as only dialectic inferences and yet may be in vital union with the whole body. The result may be a disjointed member, a crippled limb or a mutilation. In a course of theological study an opportunity is given to acquire the elements of the rich and many-sided learning that has been called to stand forth in defence of the faith and in exposition of its contents. And what has been given as an introduction to this field of knowledge should whet the edge of our mind to seek a thorough equipment for the discharge of the office which demands at our hand the proclamation and defence of the gospel in this our day. The true student does not cease to be a student by becoming a graduate. He is a willing learner all his days. And it is well for him that he should know how to look at the present in the light and setting of the past, and on the call of the future in the light of the present when it is well understood. It is thus that experience will wait as a hand-maid on authority; and Experience and Authority will each get its own rights.

LILY WORK: A PLEA FOR RECOGNITION OF THE BEAUTIFUL.*

By the Rev. John A. MacLean, Jr., D. D.,
Pastor of the Ginter Park Presbyterian Church, Richmond, Virginia.

These words are taken from the detailed description of the great temple built by King Solomon in the city of Jerusalem. Imposing in size, impressive in appearance and proportion, carefully designed to provide for practical purposes, this temple was also *beautiful.* Constructed of the finest materials, fir-wood and cedar of Lebanon, much of the interior was overlaid with pure gold. The most talented artists were summoned from Judea and surrounding countries to carve and decorate the various parts of the building and "upon the tops of the pillars was lily work." It is this extra touch, this mention of *unnecessary* embellishment of the building, this something added to and superimposed upon the utilitarian and the practical, this recognition of the value and place of the aesthetic, which inspires the theme of our sermon and raises the question, Is there a place for the beautiful in Presbyterianism?

King Solomon, the builder of this famous temple, was the wisest of a highly intelligent race. Early in his reign he prayed that Jehovah would give to him an understanding heart. And because he had not asked for personal glory, God promised that He would answer Solomon's prayer and gave to the great king the wisdom and understanding which he craved. There are many evidences that Solomon understood the complexities of human nature long before the days of modern psychology, and one of these evidences is the fact that, in building his great

*1 Kings 7:22: "And upon the top of the pillars was lily work." A sermon preached in the Ginter Park Presbyterian Church, Richmond, Va., in promotion of the successful beautification program in that church.

temple, he recognized that "man does not live by bread alone," but that there is another hunger, as keen as physical hunger, and that if the highest instincts and desires of man are to be gratified, he must be provided with a beautiful environment, especially when he engages in the worship of God, the highest act of which the human soul is capable. It may be assumed that the lily work added nothing whatever to the strength or to the usefulness of the pillars of the temple, but the inspired writer considered it worth while to mention them nevertheless.

Now, of course, being wise, Solomon well knew that it is not necessary, in worshipping God, that a man be placed in a handsome and ornate building. All good Jews were familiar with the story of Jacob, who, without any building at all, and out in the open, had such a real experience of God that it seemed to him that angels were ascending and descending, and was moved to exclaim, "This is none other than the house of God." The first essential for true worship is not gold or lily work but a worshipful spirit, and no cathedral can ever be a substitute for a contrite heart. However, it is seldom given to dwellers in our great cities to retire into isolated and desert places, there to worship, and wise Solomon realized that the city church must afford some substitute for the beauty and the glory and the awe-inspiring wonder of God's great out-of-doors. Furthermore, while we cannot know all of the reasons which moved this man to beautify God's House, certain suggestive inferences may be drawn from the facts.

Solomon's Own House.

About this same time, Solomon was planning to build a house for himself and his family. It seemed to him that the House of God should not be relatively less beautiful than the house of the king. After all, a church building is the material expression of our religion, and it would seem that persons who are concerned about the attractiveness and beauty of their own homes would also be interested in making the House of God both beautiful and attractive.

We Love What We Labor For.

With this understanding of the human heart, Solomon knew that people appreciate that for which they have made sacrifices and that they love and are interested in the things into which they have poured something of their own lives. Men have an entirely different feeling toward a building upon which they have worked or for which they have given of their means than they have when something is "handed to them on a silver waiter." No doubt, in Jerusalem, there were a few rich people, a large number of persons of moderate means, and many poor. But when even a very poor person gives a pittance or a laboring man contributes a day of his toil, then to him the temple of God also becomes "my church," and a spirit of love and of loyalty is aroused. It would seem to be the natural desire for every single boy and girl, as well as every man and woman, to want to have some part, no matter how small, in the building or the beautifying of "God's House and mine." Many influences are at work which tend to chill the enthusiasm and deaden the interest of church people. The church needs to use all proper and legitimate means to develop love and loyalty among its members, and many a wanderer in the far country has been brought back by childhood memories of a beloved and beautiful old church in which he has met God face to face.

Differing Appeals.

No doubt this man chosen by God to build His first great church also realized that there are different types of persons, and that God uses different channels or avenues through which He speaks to the souls of His children. He knew that there is an "eye gate" as well as an "ear gate." While some, of an intellectual type, would be impressed by the eloquence of the great prophets, others would remain untouched by them but would respond to the appeal of music. And still others, with senses keenly alert to the awe-inspiring beauty of this glorious church, in an atmosphere conducive to meditation and prayer, would find their souls lifted up as they worshipped God in the beauty of holiness

and as their hearts were purified by the holiness of beauty. Surely there is more than one gate that leads to the celestial city, and not all go in the same way. As a matter of fact, whether we realize it or not, most of us are subject to all of these influences, and it is when we get the ideal combination of a prepared heart, great preaching, melodious music, fine fellowship and beautiful environment that we are most likely to enter into the highest and most satisfying spiritual experiences, as the flood-gates to our souls open up to receive the Spirit of God.

The Beautiful and the Good.

Perhaps this understanding old Jew, looking down into the future and with a God-given vision, wished to set this stamp forever upon the lives of men and to help them to realize the relationship between the good and the beautiful, to perform a lasting marriage ceremony between the beautiful and the good. And his effort in this respect seems not to have been entirely in vain. For after this time, nearly everywhere, when men built churches to the glory of God, they built beautiful churches. Even in the catacombs of Rome, where our Christian forefathers had to live like moles below the ground, they endeavored to decorate and beautify their places of worship. In later years religion became the mother of art and inspired the greatest sculptors and painters and architects, who counted a life well spent which was devoted to embellishing the glorious churches of their day. In building the cathedral of Chartres, men and women hitched themselves to carts and wagons, and, twining garlands of flowers in their hair and singing songs of praise, they hauled the great stones into their city, counting it a happy privilege to do the work of beasts of burden, in order to glorify God.

It was only during the Reformation and the years which followed, when our Presbyterian and other Protestant fathers, embittered by terrible and unjust persecution, desiring to rid the Church of everything which smacked of Rome and which had gone before, not only re-wrote their doctrines and changed their practices, but became iconoclasts and broke out the lovely windows and tore down the magnificent cathedrals of Scotland, that beauty

was divorced from religion. One can understand the reasons for their course and yet deplore the mistaken zeal which moved them to destroy that which had been so costly and which was not responsible for the abuses and impurities of the Church. But in Scotland and in other Protestant countries there has come a revival of appreciation of the beautiful and now the mother Presbyterian land is building lovely churches and enriching its forms of worship.

And, here and there, at least, in our own denomination, we see occasional manifestations of a craving for the beautiful, as where young people will go to great trouble and take infinite care and pains in decorating a plain church at the Christmas season, making windows of tinsel and arches of paper, to satisfy, at least for a moment, that instinct which so long has been starved.

In a small town in North Carolina there is a Presbyterian Church in a setting now so beautiful that everyone notices and appreciates it. When this building was erected, some twenty-five years ago, there was but little to admire about it or the surroundings. But a woman with a loving heart and a great determination planted English ivy about the base of the building and set many dog-wood trees and blooming shrubs in the grounds, so that now the church-yard has become the prettiest spot in the community. It is remarkable what may be accomplished in the way of "lily-work" when there is a will to do, and one shrinks from imagining what this old world would look like were it not for the efforts of those who have been co-workers with God in making it beautiful.

In studying the possible reasons which may have influenced Solomon in deciding to build his temple beautiful, the idea comes to mind that this ecclesiastical statesman was hoping to *stabilize* in the city of Jerusalem a place of worship, a great strategic center for the upbuilding of the religion of the Jews. In any event, his work had this effect. Heretofore, the Jews, a nomad people, had worshipped God in small, crude buildings, or without any temple at all. The tabernacle was movable and the people were unsettled in their habits of life. Now, Jerusalem became the center of worship, and for hundreds of years, men, women and

children from the city and the surrounding country came here to forget their troubles, to examine into their hearts, to listen to the preaching of God's word, to try to understand the meaning of life, to worship, to pray, to repent, to meet God face to face.

God's "Lily Work."

In any event, whatever his reasons, Solomon had good authority for adding "lily work" to the tops of the pillars of the temple, and thus recognizing that there is a place for the beautiful in life. After all, he was but following the example of the Great Architect of the Universe, and it seems reasonable to suppose that the God who took though to add "lily work" to all His pillars would appreciate this added touch of love and labor when His children came to erect a building in which to worship Him. Men sometimes speak of the great moments of their lives, when in some grand and awe-inspiring spot in the out-of-doors they draw close to God. And well they may, for there, on every hand, they are surrounded by the "lily work" of a Master Painter, a Sculptor divine, a Decorator who never yet mismatched His colors and whose work is altogether lovely. In every wooded dell, by the banks of every river and rivulet, on every mountain top and in every valley, by the seaside as well as upon the sands of the desert, God has carved and painted His "lily work" and added beauty in every possible variation of color and contour. It surely was not necessary, in order for this world to serve the practical purposes for which it was intended, that God should have made the Matterhorn or carved out of gorgeous rocks the Grand Canyon, but He did so nevertheless. Indeed, "He has made everything beautiful in its time," and, to the seeing eye, at every season and in the most unlikely places, there are always evidences of God's exquisite handiwork. Why is the rose not only lovely but fragrant? Why are the birds given voices so hauntingly beautiful, as they harp their tunes in liquid notes, that to them we liken the greatest singers? Surely, they might have conversed in some other way. When God so created the universe that we were to have night and day, it hardly seems necessary that the natural phenomena of sunset and sunrise should

have been made so gorgeous or so lovely. Of what use is a rainbow? Why are the waters of the Gulf Stream so blue? What practical purpose is served by the gorgeous coloring of a butterfly's wings or the irridescence on the neck of a dove? Why do the waters of a lagoon mirror the brilliant over-hanging azalea and double its beauty? Why do babies have dimples and whence came the golden glint in a woman's hair? Why does the snow sparkle in brilliant light and who designed the exquisite patterns upon the window pane on a frosty morning? Why? Why? Sheer "lily work!" Why the marvellous charm and variety of the cloud formations as they drift across the sky? Why did God place man and woman in a Garden likened to paradise? Surely, our Father wants us to recognize the fact that we have not exhausted the full meaning of life when we are eminently practical and useful, and it is not easy to believe impossible that He intended us to be like the famous "Peter," to whom

"A primrose by the river's brim,
A yellow primrose was to him—
And nothing more."

"FAIREST LORD JESUS."

In the life of our Lord, we find that this idea of God and the beautiful is fully confirmed. When the Father sent His only begotten Son into the world, it would not seem to be essential to His main plan that the circumstances of Christ's coming should have been as they were. But God wrapped His unspeakable gift in a beautiful package, for when this Baby was born, He came to the singing of angels, the music of celestial choirs, the shining of stars and with the adoration of wise men and gifts of gold and frankincense and myrrh. And so God gave us something *extra,* (apparently quite unessential to the primary purpose of Christ's coming), which has brought happiness to the hearts of millions of little children—and others grown old in years—but still children at Christmas time—a story so beautiful that it redeems this weary, sin-sick, war-plagued, tortured old world from

much of its sordidness and sorrow and, at least once a year, carries us "even unto Bethlehem."

When our Lord was about to give the heart of His gospel and to preach the Sermon on the Mount, it would have accomplished His real purpose, we suppose, had He simply proclaimed the spiritual truths with which He was then concerned. But Jesus noted that the multitudes were hungry, and, in His thoughtfulness and consideration for the secondary needs of men, He multiplied the loaves and fishes, and fed them. In His dealings with the woman of Samaria at the well, and with the woman taken in the act of sin, to His kindness and His warnings He added exquisite courtesy and the most refined consideration for the feelings of these women. Was not this the "lily work" of a great heart? In His hands, the picture of a Father's love and of the experience of a penitent sinner becomes the matchless Parable of the Prodigal Son. When a box of precious spikenard is broken upon His head, He does not call it waste, though we can hardly believe that he enjoyed the experience, but rather stresses the generous motive of the woman who thus did what she could and promises that this shall be a memorial of her. Even on the Cross, in the most dramatic moment in history, as He bore upon His heart the terrible agony of a whole world's sin and suffering, even there He was not unmindful of a poor wretched thief, and while engaged in suffering for and saving a whole world, He was not too much absorbed to take thought of an individual sinner. He spoke the beautiful words to John and to His mother and He prayed that His tormentors and murderers might be forgiven. Yes, even upon the ugliest, bloodiest and most hideous object ever constructed by the prejudice, ignorance, intolerance and sin of man, the cross of Calvary, Jesus Christ carved the "lily work" of mercy, forgiveness and love.

As Illustrated in the Bible.

The truth which this sermon attempts to point out is demonstrated many times and strikingly confirmed in the Bible. The writer of the Twenty-third Psalm, for example, stated but little which was new to his contemporaries among the Jews. He was

just saying that God is good, that He watches over us and that He is with us in death as in life. But when the sweet singer of Israel adds "lily work" to these commonly accepted truths, when upon the pillar of revealed truth he superimposes the grandeur and exquisite beauty of poetic imagery and choice language, then these verses become the "Twenty-third Psalm" and sing their own way into the hearts of countless little children as well as of hoary-headed men and women, in every generation, for thousands of years. And so with the fourteenth chapter of John, I Corinthians, 13th chapter, and many another passage from the Scriptures.

And in Gracious Lives.

In the words of our text there lies an even deeper significance and, at least, an implied parable. Have you ever considered the difference—how small, yet how large!—between those persons who are merely "good" and those who are also kind and considerate and courteous and gracious? We all know many mediocre men and women in whom there is much that is good and apparently but little that is bad, yet they make no lasting impression upon our lives. Occasionally we do meet some outstanding Christian who illustrates the difference, and we never forget. The moderator of our 1938 General Assembly, an elder from Atlanta, is an example. This man, a stranger to some of us, manifested in his face a spiritual beauty which fascinated me throughout all our meetings. Later, I learned that he had passed through "deep waters," and that, instead of becoming rebellious or embittered, his nature became even kinder, his faith stronger, his life more consecrated, and his spirit exerted a wonderfully helpful influence upon the whole Assembly. Upon the pillars of this man's character, morality, justice, faithfulness in service, God had carved "lily work," and none having looked into his face will ever forget it.

How these little "extra touches" impress us! Twenty years ago, a young American soldier, lost in the city of Paris, in broken French asked a passing stranger to direct him to a certain place. This stranger stopped, listened attentively, and then taking the soldier by the arm, walked with him around the block, down into

the subway, across the station, and, before the American realized what was happening, had purchased his ticket and put him on the right train. This was kindness *plus,* and the memory of the event has not only influenced the American to love France and French people, but to try to pass on this kindness to others in distress.

After all, what is *grace* but the "lily work" in God's own nature, the unmerited love and mercy which He bestows upon His children?

Bread and Roses.

In the city of Boston, a group of striking factory workers, girls from the slums, marched in parade, carrying banners upon which were inscribed the words "We want bread *and* we want roses." Now this is not a sermon on social justice or injustice, and the writer knows nothing of the merits of the dispute between employer and employees in this case. But we can understand the feeling of these young girls deprived of the privileges which many of us have, who not only wanted bread to feed their bodies and supply physical strength with which to do their work but were moved by God-given instincts to cry out for the chance to enjoy something of the beauty and sweetness and wonder of the good life.

The Great Masters.

Have you ever considered the difference between that which is merely good enough and that which is the best man can do? Why do some books become "classics" while others are forgotten? Why do Shakespeare's plays live forever? What we take for granted as the spontaneous production of a genius probably represented hard work and infinite pains and self-discipline of one who labored day and night to perfect his work. What is it that makes immortal the music of Wagner and Beethoven, the sculpture of Michael Angelo, the paintings of Da Vinci? What distinguishes the "Last Supper" from other canvases, or the "Sistine Madonna" from many another picture of the Virgin and Child?

Why do the violins of Stradivarius bring a fortune? Why is it that some men and women are great winners of souls, great evangelists, outstanding leaders in the Lord's work? Why do men travel around the world to see the Parthenon or the Taj Mahal or the Cathedral of Milan? What was it that made men so love St. Francis of Assissi? Why is it that our highways are thronged with travellers as they come from afar to see the cherry blossoms in Washington, the azalea gardens and grilled iron-work in Charleston, the old estates of Tidewater Virginia? Why do men worship more easily in one building than in another? These questions, and others, wise old Solomon might have answered, for God gave him wisdom and understanding, and he could discern into the hearts of men. "Upon the top of the pillars was lily work."

SERVANTS OF JESUS CHRIST.*

(Romans 1:1.)

By the Rev. W. Taliaferro Thompson, D. D., Litt D.,
Professor of Christian Education in Union Theological Seminary, Richmond, Virginia.

We hear so constantly over the radio, and find so frequently in our newspapers, such words as world tragedy, wreck of our civilization, immeasurable disaster, critical hour, that these impressive terms lose their significance and our thought processes are only numbed by their use. Without any attempted emphasis on my part, therefore, I shall take it for granted that each of us realizes the gravity of the present situation and understands something of the seriousness and importance of *this* year for us at a theological seminary. As we face it, let us turn for guid-

*Address delivered at the opening of Union Theological Seminary, Wednesday afternoon, September 20, 1939.

ance and inspiration to the Apostle Paul's first words in his Epistle to the Romans: "Paul, a servant of Jesus Christ."

The Authorized Version is satisfied with "servant" as the translation of the Greek word *doulos*. Weymouth prefers "bond-servant"; Goodspeed chooses the short and harsh word "slave." Paul himself sets *doulos* again and again in sharp contrast with the word freeman; so that slave might be for us a proper rendering of the term.

I. A Strange Word.

"Paul, a slave." What a strange word this is on the Apostle's lips! By race he was a Jew, a scion of that indestructible nation which through the centuries had fought so desperately for its freedom and prided itself now on its comparative liberty under Rome. When Jesus says to that group in Jerusalem, "Ye shall know the truth, and the truth shall make you free," immediately comes their fierce objection, "We be Abraham's seed, and were never in bondage to any man." How amazing it is for this Hebrew of the Hebrews to speak of himself as a slave!

By birth Paul was a Roman citizen, a member of that dominant people who had overrun the world and looked upon all others as the scum of the earth. With what pride Paul affirms to the chief captain who has had to purchase his citizenship at a great price, "I was born free!" How astonishing from the pen of a Roman citizen the word slave!

By culture and education Paul was not only a Hebrew, but a Greek. Tarsus was the world's principal seat of learning and her scholars were steeped in Greek philosophy and literature, so that early this lad had his thinking colored by the ideal of a city state whose leaders were free in thought and life. How remarkable that a man who had been taught to look down upon those on whose backs rested the support of society, should judge himself a slave!

By natural endowment Paul was a man of brilliant intellect and striking personality. It is doubtful if Peter or John, or any of the other disciples, would have been known beyond his village and generation except for his relation to Christ. But Paul, the

creative thinker, the born leader who could more than hold his own with rabbis and captains, governors and kings, who could bend hostile multitudes to his will, and assume command of a ship in danger, would probably, apart from Christ, have made so deep a mark upon the literature and history of the world that the busy hands of subsequent centuries could not have obliterated it. How surprising that so original and dynamic a man should call himself a slave! A strange word, this word "slave"—deliberately chosen by such a man when he writes to Jews at Rome!

The word slave is perhaps even more difficult for us than it was for Paul. Freedom is as sweet to us as it was to him; it has been the watchword of this century, the pole-star of this decade.

We as Americans recoil from the word slave. We were born free, and are as proud as any Jew, or Greek, or Roman, of our high inheritance. That pride is greatly intensified now as we set our free Democracy over against the totalitarian states.

We as members of this generation spurn the word slave.

A type of child study which emphasized the multiplied dangers of repression and stressed the duty of encouraging the youngster to express himself untrammeled by parental punishment or restraint made many a boy or girl master in his home.

A brand of education which magnified the dignity and value of the individual at the expense of society, which worked without a broad philosophy of life, or clear aims, developed a methodology, based on immediate interests, felt needs and changing conditions, which compelled the student to question all things and to resent discipline of any kind. That high school boy is not unique "who estimated the value of every task with the hedonistic query, 'Am I happy?'" Things were all right in school and in the world if he was happy. His personal satisfaction was the criterion of truth and morality—and all values. Freedom to do as he pleased was his inalienable right.

The iconoclastic spirit of science, the idea of relativity, the fact of change, the disillusionment following the glowing days of the First World War, the rise of pragmatic philosophy, the spread

of humanism and secularism—all contributed to create an atmosphere in which men became suspicious of the claim of any ideal, or person, to full homage or permanent allegiance; in which minds became so restless they could not rest even in the truth; in which nothing was sacred. In this intellectual and emotional environment our homes and schools were set, and in it our children and young people and their fathers and mothers were growing older.

It is rather natural, therefore, that we should think of our rights rather than of our duties; should feel that there is after all a royal road to learning; should desire to start where our parents are, with the things and privileges which they acquired only after long and patient effort; should become so individualistic as to be almost anarchistic.

Not long ago three hundred refugee children from Germany arrived at Dovercourt, England, the place where they were kept until arrangements were made for them to go to more permanent homes. It is a holiday camp with a huge common dining room and with long rows of wooden living quarters, surrounded by acres and acres of meadow land. The children were told that the freedom of the place was theirs. A girl of ten asked timidly, "May we walk on the grass?" When permission was given, those about her looked incredulous. In Germany they had not been allowed to walk on the grass. In the parks were the threatening signs, "Jews Unwanted." Then they rushed upon the grass, sat on it, rolled in it like kittens rolling in catnip, tore up tufts of it and pressed it against their cheeks. Other German children at the same time were being kept at a beautiful farm in the Berkshire foothills in New York. When they were given the responsibility of feeding the chickens, the chickens went hungry. One little girl mocked the children of an Episcopalian minister at their prayers, threw the Bible on the floor and danced around it. Reproached, she said, "I thought this was a democracy, and I could do whatever I liked." Liberty is a lovely thing. We rejoice in the wholesome freedom of the children at Dovercourt; but as we watch these children in New York State we wonder

if some of us are not seeking the liberty which is only license. How quickly, and finally, we of this country, and of this generation, repudiate the word slave!

II. A Natural and an Inevitable Word.

Yet this is a natural, an inevitable word for Paul. His was a great Master. The one to whom he yielded obedience, gave his fealty, was not simply a beautiful character, a marvelous teacher, a prophet mightier than Elijah or Isaiah, a martyr for the truth; He was the Christ.

Dr. Charles Richardson begins the second chapter of his book, *The Church Through the Centuries,* with two sentences which he balances against each other. "'He was,' says Plato, referring to Socrates at the conclusion of the Phaedo, 'of all those of his time whom we have known, the best and wisest and most righteous man.'"

"'Truly,' exclaimed the centurion who witnessed the crucifixion of Jesus Christ, 'this man was the Son of God.'"

This is Paul's sharp distinction. Jesus, the Man of Galilee, the scorned Nazarene, is the Anointed One, Israel's true King and only Hope beyond any dream of poet or prophet; for He is the Eternal Son of the Most High God, proved so by His resurrection from the dead; the One who in the beginning created the heavens and the earth, who in the present is sustaining all things, who in the end will judge the world. What is man that He should be mindful of him! Paul's lofty conception of Christ created a lowly attitude toward himself. All of his pride of race crumbled before One who had brought mankind into existence.

Furthermore, the One who was before time and beyond space, the transcendent Reality who had broken into the temporal order and had walked this earth, held in His hands the key to the problems that had vexed the minds of all of the philosophers who from the birth of man had sought, and hoped, yet were not sure, as they tried to discover whence men came, what they are, why they are here, where they are going. Paul's pride of intellect bowed before Him who was the Truth.

Paul's was a great indebtedness. Not only did Christ solve

for Paul his intellectual problems, He met for him those deeper needs of his heart and life. He knew that he had sinned and come short of the approval of God, that the wages of sin was death to his highest good and peace in this life; death—the slow disintegration of personality—through all eternity. His heart echoed the age-old cry, "How can a man be just before God?"

There was no response in a mind steeped in the austere ethical monotheism of his race to the religions current in Greece and Rome whose gods were stained with lust or greed; nor to the Oriental mystery cults which had no word for the conscience; nor to the naturalism of the philosophers which offered the powerless suggestion of stubborn courage for the present and the cold comfort of complete annihilation for the future.

Paul knew that the only way for a man to travel was the road of righteousness, and he struggled desperately, and even hopefully, for the fulfillment of the law in his own experience, until suddenly that fatal word, "Thou shalt not covet," laid hold of his inner life and exposed his secret thoughts, his hidden desires, to a holy God.

How could God be righteous and justify the unrighteous? His case was hopeless. For man's wisdom, yes; but there was a higher wisdom, and a measureless love. "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us; so that He can be just and the justifier of him which believeth in Jesus." This One to whom he has yielded is not only the Christ, the Eternal Son of God; but Jesus, the Saviour of the world, His Saviour, who loved him and gave Himself for him. Paul not only surrenders to Him his soaring intellect but gives Him the full loyalty, the absolute devotion, of his great heart.

This word slave should become for us as natural and as inevitable a word as it was for Paul. Have not we, too, a great Master? He is the same yesterday, today and for ever. As we meet this afternoon, He is still the Creator and Judge of men, the One by whom all things hold together, the Beginning and the End.

We glory in our nation; but we as Americans in His presence are only children of a day.

We are proud of the vast advancement of knowledge that enables us of this generation to turn on an electric light at our pleasure; the sun shines at His command! We praise the genius that fills the skies with planes; the stars march in their orbits according to His will! Science, our chief cause for boasting, with all its wisdom can give us only things which can supply only power which we may, and do, so tragically misuse; it has no final word about ultimate values. He still holds in Himself the answers to questions that really matter! Surely, we, as Paul, must realize that we have a great Christ, so that before Him our pride of race and intellect may do obeisance.

Is not ours, too, a great indebtedness?

As we look at this newly launched war, the evil flowering of mankind's selfishness, greed and hate, which in less than three weeks has destroyed one nation, drenching it in blood and tears; which in lands yet uninvaded is scattering hundreds of thousands of helpless children over the countryside and forcing millions of men and women to prepare for living underground like moles; which is slowly involving the lives of all peoples upon our planet in its economic burdens and taking its terrible toll from all hearts in anxiety, fear, sympathy and grief; can we imagine ourselves as competent to develop a righteousness that will satisfy our consciences, or are we as ready now to accept any philosophy or religion which does not recognize the awful fact of sin and the pitiful helplessness of human wills; which does not proffer forgiveness and provide power?

We, too, need a Saviour; find ourselves, if we are to have any redemption, bought with a price; and in a rush of humble love must give our hearts to Him whose grace alone is sufficient.

Who maketh us to differ; what have we that we have not received of race or intellect, or personality, or goodness, or hope? Where is boasting then? It is excluded by the law of faith, which rests all on the grace of God in Christ.

When we begin to think as deeply as Paul, "slave" becomes the natural, the only word for us.

III. A Glorious Word.

This strange, inevitable word, became for Paul a glorious word. Through this surrender he won a great freedom.

He was free from the dominance of his lower impulses. Dead to sin through Christ, holding the Lord always before him, he could begin to put off the old man and put on the new; to set his affections on things above; to covet earnestly the best gifts; to think on those things that are true, honest, just, pure, lovely and of good report. He was not perfect, he had not apprehended—he was the first to recognize this—but the power of the lower life was broken, he was on his way toward the heights, the first victory was his.

Paul was free from inner conflicts and divisions. Christ in his heart was absolutely first, was without the semblance of a rival. For Him Paul was ready to suffer the loss of all things; this one thing he did. So without the misgivings or strain or weakness that comes from an uncertain goal, a split loyalty, he could press joyously toward the mark, deliver all of his strength at the point of need.

Paul was free from fear of circumstances and men. Soldiers and sailors might quail before the storm; Paul laughed in its teeth. Other prisoners might groan from the pain of scourging, the coldness or narrowness of the dungeon; Paul sang praises during his night in jail. The keeper of the prison might tremble at the happenings of that wild night; Paul, calm in his own heart, could encourage his captor. John Mark might turn back before the steep, rugged, torrent-swept Taurus range; Paul marched breast forward. Peter might compromise his gospel at Antioch, and even Barnabas might give ground; but Paul, having no fear of condemnation, no desire for praise, stood firm. Men preached the gospel that he might be moved to jealousy through fear that his reputation as a great preacher might suffer; what mattered it if they were placed above Paul in the thinking of others so long as Christ was exalted? Paul had learned how to be content in any state. What mattered anything when Christ is everything, and nothing could separate him from the love of Christ?

Paul was free from fear of the future—near and far. As he faced tomorrow, he was ready to go to Rome, unafraid, unashamed, sure that he could do and suffer all things through Christ who strengthened him.

As Paul anticipated eternity, he had a desire to depart and to be with Christ, certain that, having kept the faith, and fought a good fight, there was laid up for him a crown of righteousness.

Released from the power of his lower desires, from the tensions born of a divided purpose, from the fear of the loss of possessions, reputation, popularity, life itself, Paul was free, indeed. He could be careful for nothing as the peace of God which passeth all understanding kept his heart and mind in Christ Jesus. How gracious, therefore, was his servitude! There was in it nothing that was demeaning, nor hampering. It was wholly voluntary on Paul's part in its inception and in its continuance—the love of Christ and his response alone constrained. It was enlarging and enriching from beginning to end; for it meant fellowship with the Lord of life, entrance into His plans for the race, sharing with Him in their fulfilment, being at home in His universe. How clearly Jesus stated this to His disciples! "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you."

But for this friendship, which is freedom, there was, and is, a condition, which Paul discovered and met. Hear our Lord again: "Ye are my friends, if ye do whatsoever I command you." Through obedience lay the road to friendship; in this slavery itself there was freedom.

Might not this from which we shrink, yet which is so right, become a glorious word for us also?

The flesh is so strong in us, the rivals are so many for the throne of our hearts. How can we achieve freedom and unity except through surrender to Him?

Our skies are so dark today, the influence of people is so controlling, and we long so for things, security, popularity! How can we be delivered from these hurtful compulsions unless we are concerned only for Him, and for His cause?

Civilization seems slipping toward the abyss. Tomorrow may see the breakup of all the values and even the decencies that we hold dear. "When all is lost," said the golden-tongued orator, Lacordaire, "that is the hour for great souls!" But how can we become the great souls the hour demands, how can we labor in hope, how can we live courageously, or at all, unless we can know that life has a meaning, that the race has a high goal because we believe that a God like Christ is in our world, and above it; unless for us to live is Christ, to die is gain; so that whether we live or die we are doing His work, furthering His cause, are within His will and care?

How strange is the word slave on Paul's lips as we first meet it, yet as we fathom his mind, how inevitable is this word for him, how glorious a word, how joyously he speaks it!

What an absurd word it is for twentieth century tongues! We want our own way, we are irritated by any restrictions; pride is our deadly sin—yet is there any other word that is fitting, any other attitude that is becoming, any other possible way to freedom and fellowship?

My plea this afternoon, to bring all that I have said to a focus, is for reverence, humility, obedience, love, as we begin our work for the Lord Jesus Christ; Son of God, yet Saviour; Master, yet Friend, so mighty, yet so merciful. Surely He who broke down the middle wall of partition between Jew and Gentile can do today something almost as hard. He can break down the wall that separates faculty and students, built up through the years at school and college, and make us together this session not professors on one side and students—Phi Beta Kappas, fellowship men, mediocre students—on the other, but just servants, slaves, if we dare, of Jesus Christ, studying together, living together, each giving his best, so that we may together more and more discover and do the will of our Fairest Lord Jesus.

IT IS HARD TO BE A CHRISTIAN— THE MESSAGE OF KIERKEGAARD.

By the Rev. William T. Riviere, D. D.,
Pastor of the First Presbyterian Church, Victoria, Texas.

Next Armistice Day will be the seventy-fourth anniversary of Soren Kierkegaard's death at the age of forty-two. In recent decades his name is often seen, his words are often quoted and his influence has become very great in certain quarters. Any simple explanation of Kierkegaard is suspect, but his most important teachings may be gathered around his central theme, the difficulty of being a Christian.

This queer Dane, who began to publish a voluminous and many-sided literature nearly a century ago and whose journals and note books are rich mines for treasure-seekers, is not easy to classify nor easy to understand. Kierkegaard writes very clearly; his meaning is always plain. But he writes from so many different points of view that you may miss his meaning after all unless you read thousands of his pages or else have a good introduction. It is hardly fair to know him merely as the source of Barth's "infinite distinction of quality between time and eternity," which Barth introduced to explain Barth's way of dealing with the relationship between such a great God and such a small man. Kierkegaard draws that distinction; but he also calls man a synthesis of time and eternity; and later he mentions the infinite distinction in quality between man and God. He has a good many other things to say, about divers matters; but the burden of his message is a call for individuals to make a hard decision. Choose the Christian way, he seems to urge, choose, but it won't be easy.

Kierkegaard's mind was a growing mind. His apparently uneventful life had adventures that were as real to him as those of Lindbergh, or Trotzky, or Hitler. The gloomy Dane sometimes hid his melancholy under outward gaiety, and he died in peace; but suffering kept becoming more and more important in both his life and his thought.

1. *It is hard to tell anyone about real Christianity.* Kierkegaard was a great admirer of Socrates and of the Socratic method. Kierkegaard's polynomial method is based on the following principle: one person may play midwife to another's thoughts but can neither beget nor bear them; faith and understanding must be born of inward travail, and must be borne with patience until the time.

Kierkegaard was a profound introspective psychologist, with a tendency to emphasize zigzags and curves rather than straight lines. Comfort, inward peace, joy, or inspiration to service, in an adult or adolescent mind, to him seemed not really Christian unless there had been a preliminary stage of conviction of sin, of the feeling of personal guilt, or some form of despair leading to repentance through faith.

In his *Concept of Dread,* Kierkegaard explains part of his psychological method as follows: a real psychological observer needs first a mind as agile as a rope-dancer, then a tactful ear, and lastly the creative mind of a poet. If he has that, why bother with the case method or burrow into a library for examples? With running water at hand, why run downstairs for a drink? Let the psychologist invent his types; Kierkegaard invents characters who are the pseudonymous authors of some of his books, or are actors in them, or both.

Kierkegaard had been trained in the Hegelian philosophy with some Danish improvements. The German mind sees, grasps and discusses metaphysical distinctions and subleties where we run-of-the-mill Americans find nothing but plain simplicities. Kierkegaard applied the keenness of his brilliant mind to the discriminating presentation of certain psychological states. His *Fear and Trembling* is a masterpiece in which under the pen name of a certain Johannes who cannot quite come to faith he studies the faith of Abraham who spared not his only son Isaac whom he loved. There are four paralleled accounts of the journey to Moriah and the sacrifice. That is, each account starts the same way, but they diverge. There are four narratives, four different results, four histories of different mental states. Thus is the reader made ready for the author's intensive study of what he

understands faith to be. Later, in two philosophical works, Kierkegaard writes as Johannes Climacus, another man who has gone about as far up as a man can climb without the last leap of faith. Still later Kierkegaard presents Anti-Climacus, a Christian of an extraordinary kind, a jumper whose leap of faith carries him a longer way than most.

Now Kierkegaard's notion of Christianity is that you do not lead me into Christianity merely by telling me what Christianity is, nor by persuading me to come over to your side. The process is roundabout, and I must leap some gaps when there is no pavement. So, while publishing religious discourses in several series under his own name, he used pseudonyms to show other stages through which people might pass on the way to real Christian faith and life.

This indirect method of trying to get people to think themselves through and out of false views of life makes it easy for Kierkegaard to be misunderstood. The scholarly commentators disagree. Naturally his *Diary of a Seducer* attracts some readers who do not read the ethical argument for marriage which follows it. That *Diary* has been published in French and privately printed in an American translation. But *Either-Or,* the major work of which the *Diary* is a part, was scheduled to appear in French last Easter (ten years after the *Diary*), while English and American translations still await publishers.

That *Diary* undertakes to tell how John the Seducer sees a girl, falls in love, contrives to meet her, to woo her and become engaged, then by indirect suggestion gets her to break off the engagement and give herself to him sans promise or obligation. At the end he waits eagerly for the carriage which is bringing her to his rooms. The next morning he closes the *Diary* with an entry in which one reads: "I don't care to remember. . . . No farewells. . . . Up to now I loved her; from now on she does not matter to me." The hidden point is like Qoheleth's: the vanity of the search for pleasure. In another large work two years later, this same John reappears as a principal speaker at *The Banquet* which glorifies the pleasure-seeking life. Kierkegaard wanted to describe pleasure and mere duty as favorably as possible and yet as unable to give lasting satisfaction. He also dis-

criminates between various forms and stages of Christianity, condemning what he finds faulty and presenting his honest best.

2. *Christianity is hard to believe.* According to Kierkegaard, faith is the highest to which you can atatin, and no man can help you. Faith in God is faith in the God to whom all things are possible; it is faith in the impossible, in the absurd, in what does not make sense. Abraham, trusting in God's promise of blessing to and through his son Isaac, was called upon to trust the same God enough to be willing to sacrifice Isaac. (I do not think that Kierkegaard ever read John Calvin.) One must have courage to believe.

3. *Christian faith is hard to understand.* For Kierkegaard, faith begins where reason stops, and believes what it does not see; external reality and the individual are incommensurable. "It is the duty of the human understanding to understand that there are things which it cannot understand, and what those things are. Human understanding has commonly occupied itself with nothing but understanding, but if it would only take the trouble to understand itself at the same time, it would simply have to make place for the paradox. Paradox is not a concession but a category, an ontological definition which expresses the relation between an existent cognitive spirit and eternal truth." He thinks of Christian truth as brought by supernatural means to one who does not know it, who is in error and who must be given the very condition that will enable him to believe. Faith is a miracle, and its object is personal. Carl Koch summarizes Kierkegaard's chief religious ideas as depth, paradox, and aloneness before God. Hoffding says that of all philosophers of discontinuity, Kierkegaard is the one who, after leaping a bridgeless chasm, spends most time looking around to see how he got across.

4. *In fact, Christianity is hard to accept.* If you try to smooth Christianity down to fit evenly into your rational system, you denature Christianity. Today Kierkegaard would make the same kind of remark about trimming Christianity down to fit into a scientific system. Likewise any composite, comparative or eclectic religious system. For him Christianity is a specific and individual

something and, though he does not often say so, supernatural. For him God is very personal, and the individual's relationship to God very personal also.

With a few deft strokes Kierkegaard outlines a philosophy of religion which argues that the message from God can reach man only through a God-Man, but immediately he adds that such a message will not be received unless something wrong in the man is made right by superhuman power. (A child, or even a dog, can identify a king,—if it knows him.)

Kierkegaard's striking remarks about contemporaneity with Christ remind me of Thorwaldsen's great statue of Christ, placed in Copenhagen in Kierkegaard's day. The most striking of these remarks are in *Training in Christianity,* a rich, mellow book of his penultimate period. He builds upon the fact that the invitation, "Come unto me," (which also appears on the base of Thorwaldsen's statute), is spoken by the lowly Jesus who was to be shamefully crucified, and he skilfully analyzes various contemporary attitudes towards Jesus. He finds a stumbling-block for reason in Lessing's doctrine that mere historical events cannot prove anything eternal. He denies that history can prove the deity of Jesus: history can neither observe deity nor get deity into the premise of an argument. But the greatest stumbling-block (and from how many angles does he approach it!) is that man must confess himself a needy sinner.

Observe the individualistic emphasis. He defends the duties of integrity and decency from an ethical standpoint, and from the Christian standpoint takes them for granted. He says much about love from one to one. But he hardly ever applied this to the larger social relationships. Nor is he concerned about reforming the world, or confident of doing so by day after tomorrow.

5. *Christianity in its true sense is hard to profess.* For choosing Christianity means choosing to suffer. If you adopt the Christian way as your way, you take the road of suffering. Kierkegaard's dialectic of suffering, corresponding to Luther's *theologia crucis,* may be summed up in this way: Jesus Christ is your model; try to imitate Jesus; that is the first step. The Reformation called that Law as contrasted with Gospel. But

the task is too difficult, and you realize your failure, and need help. Paul writes the Galatians that law can lead people to Christ. Then you believe, and receive the gift of grace: one may develop an unshakable belief that God is love. And now the effect of that good news of love and forgiveness is to make you thankful for grace, and in thankfulness you again set out to imitate Jesus your model. That is an orthodox way of presenting Protestant ethics as opposed to any doctrine of merit. This imitation, according to Kierkegaard, means following Jesus on the road of suffering.

With a sensitive heart that suffered various agonies, Kierkegaard often wrote about suffering. One of his volumes of religious discourses opens with an exhaustive study of the theme that purity of heart is single-minded choice; it closes with seven discourses entitled, *The Gospel of Sufferings*. He considered himself a great sufferer, for reasons too long and perhaps too peculiar to be given here. He probably thought at times that he would suffer, perhaps die, as a martyr or as a witness to the truth.

To our generation there is an unhealthy self-centeredness in Kierkegaard. When Jesus was asked which was the great commandment, the Nazarene insisted on answering with two. Despite Kierkegaard's claim that he loved all men, and despite his known charities, the Dane lived and died with a great love for God and a kindly, patronizing feeling toward his fellowmen. When Denmark went to war, he was upset chiefly because his servant was taken for the army. When he called at the palace he patronized his king,—but diplomatically let the king take his remark for a compliment. Kierkegaard was certainly a genius; his diaries indicate his full awareness of that fact. But he did not claim the authority of a prophet. Nor did he apply himself to social justice and its problems. But Hollander remarks that our times too are ruled by material considerations, wholly led by socializing ideals and misled by national ideals, and need Kierkegaard's bitter antidote.

A healthy Christian soul alternates between worship, alone or shared, to lift the spirit up to light, and work, active life among things and people, work in which worship's illuminations, emo-

tions and decisions ought to bear fruit. A mature soul may also worship as it works. Kierkegaard concentrated upon the relation to God which gives activity its dynamic. But perhaps, then and now, his emphasis may be defended by his figure of the corrective, which Karl Barth got from him. In seasoning a dish which tastes too flat, the cook adds something sharp, a pinch of spice. That corrective loses its identity and blends into the combined flavor; it is sacrificed: thus far Barth follow Kierkegaard. But Kierkegaard went a step further: after awhile, perhaps in another generation, there is need for a swing back in the other direction, a corrective of a different kind. Perhaps he was needed ninety years ago; diligent search might reveal a few of us who need him now.

6. *It is hard to live Christianity.* The last year of Kierkegaard's life was spent in a fierce attack upon ordinary well-established Christianity by newspaper articles and pamphlets which an admiring Frenchman has called the *Provincial Letters* of the nineteenth century. The clergy were the chief objects of his onslaught. Although the Lutheran Church in Denmark is an established church, we free Americans cannot avoid the force of his charge. For the sake of our souls, we pastors and professors ought to examine ourselves in Kierkegaard's mirror. A curved mirror, I admit: but a mirror that shows the mud on our faces.

Life has its paradoxes which evade any reasoned system. So has theology. But Christianity is a matter of life; it must be lived. Luther, says Kierkegaard, was right in emphasizing faith instead of works; then the next generation took advantage of the way he slighted James and forgot about being doers of the word. Christianity must be lived, in imitation of Christ, and if churches and church leaders do not live Christianity, they ought at least to admit their failure. Kierkegaard admitted his.

In his diaries Kierkegaard judges Bishop Mynster, his father's old pastor, to be eloquent but worldly and complacent; similarly he criticized Bishop Grundtvig the reformer and Martensen, professor of theology. Mynster was eulogized by Martensen as in the holy chain of witnesses to the truth. After a long time Kierkegaard exploded, firing through the new Bishop

Martensen at the established Church and at all of us self-complacent Pharisees. Except a few passages in the New Testament, I have never read anything more disturbing to that fatal tendency to let one's self-examination and one's criticism of his own work travel in a rut.

We proclaim the gospel of the Jesus who walked homeless, eschewed gain, taught meekness, served God, lived unselfishly and was willing to die for others. And we the preachers of this Jesus wear our gold watches and our Phi Beta Kappa keys and our luncheon club buttons and our fine linen. We eat good food and drive good cars. We become doctors of divinity and are called "Reverend," especially when men introduce us to strangers who might afterward be embarrassed if they should carelessly soil our pure ears with some oath or some indecency. We draw our salaries, support our families and educate our children. We are pleased when people praise our sermons and we joyfully report progress in our churches. Only, says Kierkegaard, there is not Christianity in all that.

A church is a body of sinners who are saved by the grace of Jesus Christ and consequently are trying to live as God's children ought to live in this world. The Church deserves many of the attacks which are made upon her nowadays; but Kierkegaard's weapon hits a vital point. He demands sincerity in life and speech.

The demonstration by university students at Kierkegaard's funeral foreshadowed some other disturbances created by him after his death. Do not undertake to study Kierkegaard unless you are willing to be disturbed by his personal challenge, as many have been. As for me, he clarified my thinking about natural theology and brought me into clear agreement with the opening lines of the Westminister Confession of Faith, which condense John Calvin's teaching. He also makes me much more critical of myself and my work. Others have, like Haecker, gone from Luther to Rome, or, like Schrempf, away from Luther in the other direction, or, like Lowrie and Swenson and Tisseau, found deeper, sweeter faith from the study of this queer, introspective, keen, sincere, gripping Christian.

THE PRESBYTERY OF HANOVER—ITS BOUNDS AND LIMITS.

By Robert B. Woodworth, D. Sc.,
Burlington, West Virginia.

Certain recent statements in regard to the bounds of the old Presbytery of Hanover in Virginia demand correction.

It is said, firstly, that it "included practically all of the area bounded by the Great Lakes, the Delaware River, the Atlantic Ocean, the Gulf of Mexico, and the Mississippi River." That extravagant statement merits no serious consideration. It confuses the boundaries of the Presbytery, as defined by Synod in 1755, with the ambitions of Thomas Lee and the imperialistic pretensions of the Colony of Virginia as positively formulated after the George Rogers Clark expedition in 1778 and denied by its sister colonies. (See Andrews: *Virginia,* pp. 298 and 315.) Furthermore, it ignores the very existence of the Presbytery of Donegal and of the two Presbyetries of New Castle, all of which had congregations in Virginia and to one of which all the original six ministers of Hanover belonged. It also ignores the existence, on the South, of the old Presbytery of South Carolina.

It is said, secondly, that with the exception of the section in and around Charleston, S. C., and the lower part of Donegal Presbytery which was in the Synod of Philadelphia, "it covered all the territory from Maryland southward to Florida, westward to the Mississippi, and northward to the Great Lakes." That statement is more modest but it appears to confuse the bounds of the Presbytery, as defined by Synod, with the widest reach of the Synod of Virginia, where, for administrative reasons, the Presbyteries of Redstone, Ohio and Erie were attached to it for a short while (just as, in 1871, the Presbytery of Sao Paulo, Brazil, was erected by the General Assembly and attached to the Synod of Virginia).

It is said, thirdly, that the Presbytery of Hanover covered all

the present State of Virginia. That this statement is not correct will appear in the sequel.

It is said, fourthly, that regardless of boundaries, the Presbytery of Hanover "was truly the mother of the eight Presbyteries which now compose the Synod of Virginia." The Presbytery of Winchester refuses, point-blank, to be called a child of Hanover. Within its present bounds were five organized congregations before Rev. William Robinson ever went to Virginia and six before Rev. Samuel Davies was licensed. The Presbytery of Winchester is and claims to be the Virginia successor of the Presbytery of Donegal, and, itself, the "mother" of that part of Potomac Presbytery which lies in Virginia. It is true that the five ministers who organized the Presbytery of Winchester, in 1794, came in part from Hanover Presbytery by way of Lexington, but neither Hanover nor Lexington ever organized a single congregation in the present bounds of Winchester and but one within its original area.

Perhaps a retired civil engineer who has had much to do with land and titles to land can settle this question and define once for all the boundaries and limits of the Presbytery of Hanover, and put an end to vain speculation.

Briefly, the Presbytery of Philadelphia was organized some time in 1706. As the first Presbytery, to use like language to the above pretensions, it "covered" all of the United States. In 1717 it divided itself into four Presbyteries, and blossomed out into the Synod of Philadelphia, first session September 17, 1717. New Castle upon Delaware, one of the four new Presbyteries, held its first session March 13, 1717, and "included" all the lands south and west of the new Presbytery of Philadelphia; specifically it exercised local jurisdiction over the congregations in Delaware, Maryland northeast of the Susquehanna River, Virginia east of the Potomac and Tidewater Virginia down to Norfolk, also a small area in Pennsylvania. The regions beyond remained under the care and control of the Synod exercised through a Commission of the Synod. Almost the last act of the Synod of New York and Philadelphia before it became the General Assembly was to receive, on May 26, 1788, a supplication from the inhabi-

tants of Norfolk in Virginia and recommend that Rev. James Muir go there. The early expansion of the Presbyterian Church is chiefly due to the zeal and diligence of the Synod, which, as the records show, operated as a Presbytery of the whole in the regions beyond, otherwise, the new settlements.

When the stream of Scotch-Irish immigration crossed the Susquehanna River and began to flow down the Great Appalachian Valley towards Central Alabama, the Synod of Philadelphia erected the Presbytery of Donegal in the County of Lancaster, Pa., at or near the northern end of that great highway. It held its first session, on October 11, 1732, at Donegal Church, Rev. James Anderson pastor, and became the great missionary agency for the West and the South. By 1745, it had six organized congregations in old Frederick County, Virginia, two under Rev. John Craig in Augusta County, one in the Borden Grant (now Rockbridge), two in the Rockfish Valley, and Cub Creek in Charlotte, for whose protection the said Anderson visited Lieutenant-Governor Gooch in 1738. (John Caldwell sat in the sessions of Donegal Presbytery betimes as elder from Chestnut Level Church in Lancaster County. Rev. John Thomson, first Moderator of Donegal, was his pastor.)

In 1741, the New Side schism came to a head and New Brunswick Presbytery was exscinded by the Synod of Philadelphia. In 1745, that exscinded Presbytery with associates from the Presbyteries of New York and New Castle, met in Elizabethtown, New Jersey, on Sep. 19, 1745, and organized the New Side Synod of New York (the controvery had to do with revivals and the educational requirements for ministers). The Presbytery of Donegal remained with the Old Side Synod of Philadelphia; the Presbytery of New Castle divided into two Presbyteries, each of which retained the old name. New Side New Castle had but four ministers and four congregations: Samuel Blair, New Londonderry or Fagg's Manor, Pa.; John Blair, Big Spring, Cumberland Co., Pa.; Charles Tennant, White Clay Creek, Del., and Samuel Finley, Nottingham, Md. Old Side New Castle retained its jurisdiction, except in so far, over Delaware, Maryland, east of the Susquehanna, and Eastern Shore and Tidewater Virginia. There

were now three Presbyteries at work in Virginia: Donegal which had congregations in the Shenandoah Valley and on the eastern side of the Blue Ridge, Old Side New Castle, which had them east of the Potomac, and New Side New Castle which had them to get.

The New Side Synod of New York was militantly aggressive. Donegal pushed its work in Pennsylvania albeit with reduced forces; so New Side New Castle exercised a particular solicitude for Virginia. William Robinson, John Todd and Samuel Davies labored in Hanover County and parts adjacent. John Blair in 1746 organized four congregations in the Borden Grant, much to the disgust of Rev. John Craig, pastor in the Beverley Manor, Augusta County, adjacent.

On October 3, 1755, a petition for the erection of a new presbytery in Virginia was brought into the New Side Synod of New York and agreed to. "The Synod, therefore, appoint the Rev. Samuel Davies, John Todd, Alexander Craighead, Robert Henry, John Wright and John Brown, to be a Presbytery under the name of the Presbytery of Hanover, and that their first meeting shall be in Hanover, on the first Wednesday of December next, and that Mr. Davies open said meeting by a sermon; *and that any of their members settling to the southward and westward of Mr. Hogg's congregation shall have liberty to join said Presbytery of Hanover.*" (Italics mine.)

That is the charter and title deed of Hanover Presbytery. Regardless of the pretensions of the Colony of Virginia formulated definitely after the George Rogers Clark expedition, Synod set bounds, so far as presently needed, for the Presbytery. No geographical limits were assigned and no particular congregations except that west of the Blue Ridge, its northern line was the southern line of the congregations of Rev. John Hoge, New Side minister of the New Side Presbytery of New Castle, to which the six ministers named in the charter likewise belonged. It is obvious it did not include any Old Side ministers or congregations because "their members" mean members of the New Side Synod of New York. It is also obvious it did not include the Maryland and other Virginia congregations of New Side New Castle.

On May 29, 1758, less than three years afterwards (to be precise, two years, seven months and twenty-six days after Hanover was erected) the New Side Synod of New York merged with the Old Side Synod of Philadelphia to form the Synod of New York and Philadelphia, and the presbyteries were remodeled on the principle that recognized boundaries were to be disturbed as little as possible. Rev. John Hoge was, therefore, joined to the Presbytery of Donegal by which his congregations had been organized. It was further agreed that Alexander Craighead, Samuel Black, John Craig, Alexander Miller, Samuel Davies, John Todd, Robert Henry, John Wright, John Brown and John Martin, "in Virginia and southward," should be the Presbytery of Hanover. Virginia in 1758, of course, was all east of the Great Mountains. Black, Craig and Miller, who were members of Donegal Presbytery, did not like this at all and next year asked the Synod to form them and John Hoge into a presbytery of their own in the Valley of Virginia. That request Synod declined, but assured them the request would be granted when there were sufficient ministers, "six or seven each" to form two presbyteries.

This action gave Hanover the Valley congregations and ministers of Donegal southward from the congregations of John Hoge, which extended into what is now Shenandoah County, and so reaffirmed, west of the Blue Ridge, the boundary set for the Presbytery by the New Side Synod of New York. That boundary has been more explicitly defined since, but has never been changed. It is today the boundary between the Presbytery of Lexington, which arose by division from old Hanover, and the Presbytery of Winchester, which is the Virginia successor of Donegal. But why were Samuel Black and his Rockfish congregations organized by Donegal given to Hanover? The clear answer is: they were south of another boundary line, east of the Blue Ridge, known, agreed, admitted and recognized as the proper and natural northern boundary of the Presbytery of Hanover.

In 1770, the Presbytery of Orange, in North Carolina, was erected by the Synod of New York and Philadelphia, and the North Carolina State line became the southern boundary of Hanover. In 1785, the Presbytery of Abingdon was erected and the

New River became the southwestern boundary. In 1786, as preliminary to the creation of the General Assembly, the Synod remembered its ancient promise and divided the old Presbytery of Hanover into two presbyteries, new Hanover and Lexington, and, for the first time, defined their boundaries in exact geographic terms. Note the exact words. Orange and Abingdon were *erected* out of Hanover, and were, therefore, "daughters." Hanover was *divided* to form Lexington and a new Hanover. Lexington is not a "daughter" of Hanover, because its early ministers and congregations were constituents of the original presbytery which was divided. (Note, if you please, that, in 1786, Presbyterianism had so nearly died out in Hanover County and east of Piedmont Virginia that when it was proposed to organize a new Synod in Virginia, Hanover Presbytery itself asked the general Synod of New York and Philadelphia to call it *The Synod of Lexington.*)

Note the boundaries set by the general Synod: *Lexington,* bounded by the Presbyteries of Redstone and Carlisle (new formed from Donegal by division) on the north, the southeastern ridge of the Appalachian Mountains on the east and south, and the New River on the west; *Hanover,* the Appalachian Mountains on the northwest, Orange Presbytery on the south, the Presbytery of Donegal on the north and east, and the Chesapeake and the Atlantic on the southeast.

The Synod created no new boundaries for Donegal and Hanover, else had there been a transfer of ministers and congregations, as in 1758. It merely ran a natural division line between the two parts of old Hanover, which division line was the Blue Ridge. Note also that the new Hanover did not include the Eastern Shore of Virginia, just as the old did not. Can we, more exactly, in modern geographic terms, locate the boundary between Donegal Presbytery on the north, and Lexington and Hanover on the south? Most assuredly, particularly as the Lexington end is given in the deed of 1755, and the Hanover end is, at least, hinted at in 1758 when the presbyteries were remodeled.

When land surveyors and the courts relocate ill-defined boundaries they proceed to examine: 1. The statements of the original deeds; 2. Whether there were natural boundaries, such as

ridges or water courses; 3. What are the evidences of control and occupation; and 4. What are the boundaries recognized in subsequent transfers.

A critical examination of the documents in the case (the Minutes of the Synods, of the Presbyteries of Donegal, Hanover, Lexington, and of the General Assembly) has convinced the writer that the admitted and recognized northern boundary of Hanover Presbytery, east of the Blue Ridge, was the Rappahannock River and its head stream, the Rapidan.

1. *The Deed.* The deed constitutes six ministers a presbytery. Two of them were located west of the Blue Ridge, and four east, with, of course, their respective congregations and the ruling elders of the same. They were all the ministers in Virginia, south and west of the Potomac, who belonged to the New Side Presbytery of New Castle. No geographical limits were fixed towards the south and the southwest, because the regions beyond were unknown; but, to use the customs of the extravagant land-grants of the day, they could have, hold and claim all the land on which they had cabins erected. Except, in the Valley of Virginia which was known, their boundary, south and west, was the lower line of the congregations of the Rev. John Hoge, which had been organized by the Presbytery of Donegal.

The Synod of New York and Philadelphia, in 1758, confirmed the deed, ratified the Hoge boundary "in Virginia and southward" and, in the transfer of the Rockfish congregations, recognized a boundary, east of the Blue Ridge, which, of course, was a continuation of the boundary west of the Ridge.

2. *The Natural Boundary.* The Hoge boundary line, in the Valley, was the southwestern boundary, across the Valley, of the six million acre grant of Thomas, Lord Fairfax, Proprietor of the Northern Neck of Virginia. The Rappahanock River and its head-stream the Rapidan was his southern boundary, east of the Blue Ridge. That area between the Rappahanock and the Potomac, and from Chesapeake Bay to the Fairfax stone planted in 1746 on the crest of the Alleghenies, at the farthest head spring of the Potomac was a separate and distinct section of Virginia. It had its distinct land administration under Fairfax, independent

of Williamsburg; its commercial relations were with the city of Philadelphia and the town of Baltimore and not with the village of Richmond. Not until after the Revolution did that area become Richmond-conscious. The Rappahannock was, therefore, a natural boundary—a watercourse and the boundary of a distinct administrative unit.

3. *Occupation and Control.* While, in 1789, Hanover lists Fauquier as one of its vacancies, the only clear and continuous references in its Minutes to this area are to the counties of Lancaster and Northumberland, at the extreme Chesapeake Bay end of the Northern Neck, where Colonel James Gordon and associates gathered congregations to which Rev. James Waddell ministered for sixteen years (1762-1778) and which, after his departure, Hanover allowed to die, only to be revived after 1822 by the Presbytery of Winchester. The writer has searched the Minutes of Hanover through twice for evidence of mission work by Hanover in the Northern Neck and can find none save this. There are no clear references in them, either to the Eastern Shore or to Tidewater Virginia around Norfolk.

Contrariwise, the Minutes of Donegal are replete with references thereto; it established congregations in Loudoun, Fauquier, Rappahannock and Culpeper Counties, it organized the first Presbyterian church in Alexandria. The congregations in Maryland, in 1786, west of the Susquehanna River belonged to it and it sent its ministers as far southeast as to Baltimore. It grouped Maryland and Virginia congregations under a single minister. It held sessions in the area and exercised presbyterial jurisdiction. To be brief, every Presbyterian congregation in the six million acre grant of Lord Fairfax between the Rappahannock and the Potomac, from Chesapeake Bay to Fairfax Stone, down to 1859, was organized and governed either by the Presbytery of Donegal or its successor, the Presbytery of Winchester, save the congregations of Rev. James Waddell, at the extreme south-east. Winchester even organized the congregation at Fredericksburg, south of the Rappahannock.

4. *Later Transfers.* So far the evidence is clear that Hanover was bounded on the north by the six million acres Fairfax grant.

The period after the Revolution was a period of transition and experiment. Rev. William Graham began to train ministers at Liberty Hall, and the western expansion of the church made it difficult for Northern Virginia congregations to get pastors. They turned their eyes towards the South and Southwest. Also the Commission of the Synod of Virginia, in cooperation with the General Assembly, began to send missionaries into the Virginia bounds of old Donegal. In 1789, four congregations in the lower Valley which had ministers from Lexington Presbytery were counted among the Lexington congregations, and Moses Hoge, a minister of Lexington, was over a congregation which belonged to Carlisle, Pennsylvania successor of Donegal. To rectify this confusion, the General Assembly, in 1792, made the Potomac River the boundary line between the Synod of Pennsylvania and the Synod of Virginia and Lexington Presbytery crept up to the Potomac River, west of the Blue Ridge. Hanover should have annexed the congregations east of the Ridge, but seems to have done nothing. Rev. John Boyd, pastor at Tuscarora and Falling Waters, objected to annexation and went back to Carlisle with his congregations.

On September 26, 1794, the Synod of Virginia divided the Presbytery of Lexington and erected the Presbytery of Winchester to exercise jurisdiction over the congregations in the lower Valley, all of which, as aforesaid, had been organized and manned by Donegal and its successor in Pennsylvania, Carlisle. This left the Donegal congregations and vacancies in Virginia east of the Ridge high and dry, as Hanover did or could do little for them. The Synod in 1797 then took the final logical step and extended the jurisdiction of Winchester to include all the Northern Neck, including the remains of the Waddell congregations in Lancaster County. The southern boundary of Winchester, east of the Blue Ridge, thus became that ancient Fairfax Manor line, the Rapidan and the Rappahannock down to Chesapeake Bay, and Winchester was recognized as the Virginia successor of Donegal, just as Carlisle was its successor in Pennsylvania and Baltimore Presbytery its successor in Maryland.

In 1854, Winchester Presbytery, of its own volition, agreed to a separation from the Synod of Virginia in order to unite with the Presbyteries of Baltimore, Eastern Shore, etc., to form the Synod of Baltimore. On May 18, 1855 (one hundred years after the erection of Hanover) the General Assembly was called upon to fix the boundary between the Synod of Baltimore and the Synod of Virginia. It transferred the Fredericksburg congregation from Winchester to East Hanover and declared that same old Rappahannock River to be the boundary between the two Synods, east of the Blue Ridge.

On October 22, 1858, the Synod of Baltimore divided the Presbytery of Baltimore and erected the first Presbytery of Potomac with congregations in Maryland. On Oct. 21, 1859, it transferred to Potomac all of the ministers and congregations of Winchester, east of the Blue Ridge. That drastic action grieved and angered the ministers and congregations of Winchester, west of the Blue Ridge, and in 1861 they seceded from the Synod of Baltimore to help form the General Assembly of the Presbyterian Church in the Confederate States of America. At Staunton, in 1862, the Rev. William Henry Foote, D. D., and the Rev. M. W. Woodworth, father of the writer, sat in the Synod of Virginia as the vanguard of the Presbytery of Winchester. The Presbytery, as now bounded, thus became a constituent of the Synod of Virginia, without proper credentials, except that it was a Virginia constituent of the Southern General Assembly. The southern boundary of the present Presbytery of Potomac, it is needless to say, is the Rappahannock River and its head-stream, the Rapidan. This is how it came so to be.

The conclusion is inescapable. The northern limit of the Presbytery of Hanover was the six million acre grant to Lord Fairfax, Proprietor of the Northern Neck of Virginia. We are now ready to write a description of the bounds of the Presbytery which will be in accord with the documents and historic truth:

The Presbytery of Hanover, as organized in 1755 and reconstituted in 1758, covered all of the present State of Virginia, with indefinite boundaries toward the south and southwest, with the

exception of the Eastern Shore and adjacent Tidewater Virginia, which belonged to the Presbytery of New Castle, and the six million acre grant of Lord Fairfax, which belonged to the Presbytery of Donegal, and whose southwestern and southern boundary was a direct line from Fairfax Stone to the head-stream of the Rapidan, and down that stream and the Rappahannock to Chesapeake Bay. Or more simply: The Presbytery of Hanover, as organized in 1755 and reconstituted in 1758, covered all of the present State of Virginia, with indefinite boundaries toward the south and southwest, with the exception of the Eastern Shore and adjacent Tidewater Virginia, which belonged to the Presbytery of New Castle, and the region between the Rappahannock and the Potomac back to the crest of the Allegheny Mountains, then occupied by the Presbytery of Donegal and now by the Presbyteries of Winchester and Potomac.

It is clear that neither Lexington, nor Winchester, nor Potomac was in any sense a "daughter" of Hanover.

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REV. CHARLES HADDON NABERS, D. D.,
First Presbyterian Church, Greenville, S. C.

REV. DONALD W. RICHARDSON, D. D.,
Professor of Missions, Union Theological Seminary, Richmond, Va.

REV. W. T. RIVIERE, D. D.,
First Presbyterian Church, Victoria, Tex.

REV. J. C. SILER, D. D.,
Tinkling Spring Presbyterian Church, Fishersville, Va.

REV. JOHN N. THOMAS, Ph. D.,
Grace Covenant Presbyterian Church, Richmond, Va.

REV. ERNEST THOMPSON, D. D.,
Pastor-Emeritus, First Presbyterian Church, Charleston, W. Va.

REV. ERNEST TRICE THOMPSON, D. D.,
Professor of Church History, Union Theological Seminary, Richmond, Va.

REV. W. TALIAFERRO THOMPSON, D. D.,
Professor of Religious Education, Union Theological Seminary, Richmond, Va.

Any book noticed in these pages may be secured at publisher's price from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

I. EXEGETICAL THEOLOGY

PROPHECY AND DIVINATION among the Hebrews and other Semites. *By Alfred Guillaume, D. D.* The Bampton Lectures, 1938. Harper and Brothers, New York. 434 pages. $5.00. How far does God really and personally enter into human nature and so into human experience? This central problem of theology has attracted and fascinated the minds of thoughtful men in all ages as they have contemplated the person of Christ, the nature of Christian experience, prayer, revelation and inspiration, etc. It is to the latter subjects that the present learned volume directs its attention. It explores "the various ways in which the Semites endeavored to penetrate the mystery of man's

relation to the unseen world." The student recognizes at once the relevancy of such an investigation to the current interest in the nature of revelation. Is it the veritable voice of God or merely the subconscious mind of man which speaks to us in the Scriptures?

In a volume that is readable, well documented and punctuated by convenient summaries the author examines the character of Sumerian religion, the genesis of Biblical religion, the development of prophecy, the nature of dreams and visions, the relation of magic and sorcery to religion, the meaning of ecstacy and the significance of personal religion. Fire walking, miraculous dealing and psychic states of dervishes, all come within the broad range of his presentation.

Among the positive findings of this study the following are especially noteworthy:

"There were moments in human history when a right conception of God and an honest intention in the human heart opened the way to a revelation of God's presence among men" (P. 56).

"I regard Moses as the Restorer, not the Founder, of the religion of Jehovah among his people" (P. 93).

"The great moments of revelation came not at man's but at God's initiative" (P. 95).

"Every people who entered the orbit of Sumerian influence succumbed to its mythology. The exception was Israel" (P. 98).

"If a person's mind and intention were wholly or mainly concentrated on knowing and doing the will of God it would be reasonable to hold that he might receive a divine message" (P. 221).

"The essence of religion is consciousness of God" (P. 344).

"All revelation has a human, as well as a divine, content . . . These elements must wax or wane in so far as the mind of the particular recipient of the revelation is subject to God and separated from the world . . . Jeremiah knew the mind of God because it had been communicated to him" (Pp. 359-361).

While the author employs the conventional methods of Old Testament criticism, his contribution is decidedly positive with respect to the divine authority of the Holy Scriptures. H. T. K.

THE PROPHETS TELL THEIR OWN STORY. *By Elmer A. Leslie.* The Abingdon Press, New York. 307 pages. $2.00. Amos, Hosea, Isaiah, Micah, Zephaniah, Nahum, Habakkuk and Jeremiah are not only the names of certain prophetic books of the Old Testament. They were real men, with vigorous and buoyant minds, men who were alive to contemporary currents and their meaning, men who were active participants in the swiftly-moving panorama of events in their own day. The books associated with their names are essentially autobiographic, but this is often overlooked.

The present volume offers a living portrait of each of the above mentioned prophets, sketched in the first person and related to the social, political,

religious and personal issues of their day. This method of dealing with the prophets is most rewarding, particularly in making their messages personal and vivid. The author, who is the Professor of Hebrew and Old Testament Literature in Boston University School of Theology, offers this volume as "no substitute for patient, detailed study of each prophetc book" but rather "as a living guide through the maze of prophetic thought." This is no easy task, as any student who has tried to recast a prophetic book into the first person knows. Out of his rich teaching experience and intimate knowledge of the prophets the author has succeeded in making these prophets come alive in their contemporary setting and has made their messages direct and pertinent. A notable feature of the volume is the author's own translation of all passages quoted. Each chapter is documented with suggestive footnotes and a wide range of helpful references. A chronological table and an adequate bibliography, suitably arranged to each prophet, offer to the student ample guidance for further study.

This method of treating the prophets, while most rewarding, also has its limitations. The constant use of the first person has a tendency to become monotonous, or to invest the character treated with unreal or undue egocentric associations. The attempt to deal with the whole life experience of a prophet like Jeremiah in a single chapter, for instance, is a difficult one. Here the author has not succeeded as well as in other cases, as with Habakkuk, for example. By separating the experiences of Jeremiah, as related in 11:18, 19, too widely from 12:1-6, he has missed an opportunity to sketch one of the most telling insights of Jeremiah into the meaning of personal suffering, and by transposing the arrangement of chapters 18, 19, 20, perhaps on critical grounds, he has failed to deal with the real psychological and spiritual issues of an outstanding experience. But these are minor inadequacies. All students of the prophets will welcome this new addition to illuminating literature in this field. H. T. K.

PERSONALITIES OF THE OLD TESTAMENT. *By Fleming James.* Charles Scribners' Sons, New York. 632 pages. $3.00. This book, which is, as the title implies, a study of some of the great men of Hebrew history, comprises the Hale Lectures delivered by the author, distinguished professor in Berkeley Divinity School, in the year 1938.

Character studies of various Bible figures are not infrequently attempted and are, all too often, open to a common criticism. Being designed for homiletical purposes primarily, they tend to serve that end rather than that of historical accuracy, even to the point, at times, of laying a far greater burden on meagre facts than the facts will bear or even of mistaking the facts altogether. Professor James' book is a welcome exception. A sound scholar, with a thorough knowledge of Old Testament studies, he makes every effort to hold his conclusions to the known facts as he sees them. In fact, the book is really more than a series of character studies. It is a scholarly yet readable sketch of the development of the Hebrew religion

from Moses to the end of the Old Testament period. As such it can be read with profit not only by ministers who wish to preach a series of sermons on Old Testament characters but by the general public as well. The excellent bibliography appended adds greatly to the worth of the book.

Naturally such a study will awaken contention in the minds of many of its readers. The reader will do well to remember that the Old Testament studies today are at best a stormy sea, and almost no one can steer a course through it to the satisfaction of all hands aboard. The present reviewer found a number of places at which to disagree both with general viewpoints and particular positions. Space does not permit detailed discussion. The book is, however, indicative of a tendency in present-day Old Testament studies which to the present reviewer seems both significant and healthy. The documents of the Bible are studied with the most critical eye; its traditions are scrutinized with freedom. Yet the conclusion of this criticism marks a turning back from the radical and the purely destructive of only a few decades ago. Traditions may be questioned in details or in entirety, but the basic trustworthiness of the Bible as history, the "kernel of truth" behind tradition, is everywhere affirmed.

One notes with gratification the return to use of many concepts long unfashionable with critical scholarship: a belief in God and the providence of God, the exaltation of a Christ who "fulfills" the Old Testament, a vicarious atonement. These concepts are held in no traditional sense, to be sure, but it is pleasing to know that scholarship can once more read history from other than a humanistic point of view and the Bible literature not simply as other literature is read.

The book concludes with a note of faith appropriate to the great theme discussed. "Ours is a time of disillusionment, when many who have given up belief in God and in man have exchanged the modern idea of 'progress' for a cynical despair. To the believer such an attitude, viewed in the light of Israel's history, seems unrealistic. 'Progress' meaning an automatic increase of human welfare apart from God is indeed a myth. But the true alternative is not despair; it is hope in the living God." J. B.

THE STUDY OF THE NEW TESTAMENT. *By Clarence Tucker Craig.* The Abingdon Press, New York. 131 pages. $1.00. Designed especially for classes in the Sunday School and Standard Training Schools. Each chapter closes with a questionnaire for review and meditation. There are 12 chapters, the contents of which are entitled: The Gospel Before the Gospel; The Most Important Gospel; The Most Influential Gospel; The Most Popular Gospel; The Most Beautiful Gospel; The Acts of the Apostles; The Letters of a Missionary; The Faith of Paul; Establishing the Faith of the Church; The Defense of the Faith; The Triumph of Faith; The New Testament and the Church. The trend of the book is modernistic, but there are many useful and helpful things in it. E. T.

AN INTRODUCTION TO THE FOURTH GOSPEL. *By E. Basil Redlich.* Longmans, Green and Co., New York. 171 pages. $2.00. The origin and character of no book of the New Testament has been submitted to more searching inquiry or heated debate than our fourth Gospel. Canon Redlich's discussion of authorship and historicity is a concise, readable and scholarly introduction to the main problems of the book. By examining the evidence of the contents, comparison with the Synoptics and external evidence, he sets out a strong case for the traditional view of Johannine authorship. In probing the riddle of historicity he considers dislocations of the text and discusses the bearing of form criticism, symbolism and allegory, the miracles and sacramentalism upon this problem. One of the most interesting portions of the book is concerned with the possibility of dislocations of the text. This possibility is indicated by the fact that early copies of the Gospel were written in book form, as in the Rylands fragment and the Chester Beatty papyri. Thus pages might easily have been shifted or misplaced. This lifts discussion of transpositions from mere theory and provides objective standards for judgment in such matters.

The author concludes that "the Evangelist sought to explain motives and what lay behind facts, to teach doctrine through story, to show Christ was the concrete embodiment of all the abstract theories and terms of His times. The Gospel is historically founded, and is history revealing the personal experiences of the Evangelist who in Jesus saw God and the values of God. Behind John, as in the Synoptics, is the historic Jesus, who spake as never man spake. . . . John is the outcome of the Apostle's personal experience of the glorified Christ with whom, in the days of His flesh, he lived in intimate fellowship and in whom he saw and met God Incarnate." This book is well suited to be used in personal or group study. H. T. K.

READINGS IN ST. JOHN'S GOSPEL. (First Series: Chapters I-XII.) *By William Temple,* Archbishop of York. The Macmillan Co., New York. 237 pages. $2.75. The name of Dr. William Temple is associated chiefly with philosophical and theological writings. The charmingly written volume now before us introduces him as a devout student of the New Testament and a translator in his own right. This book has distinction. It is neither a systematic commentary, nor an exposition, nor a series of devotional meditations, although the Archbishop does write, as he says, "for souls on pilgrimage." What he has recorded in the readings which follow each translated passage is what arises in his mind and spirit as he reads. "This," he declares, "is not totally different from saying that I am concerned with what the Holy Spirit says to me through the Gospel." And this also indicates why these pages hold out to each reader an experience to be anticipated. It is personal witness of this sort to divine truth which makes the Christian faith contagious. And when the most profound and most beloved of our New Testament writings is handled purely for its effect upon a

mature and devout mind the result speaks for itself. "One loving heart," as Augustine has said, "sets another on fire."

In an Introduction of thirty-three pages Dr. Temple discusses the Johannine and Synoptist picture of Christ, the provenance of the Gospel, and its characteristics, historical reliability and authorship. He regards as self-condemned "any theory which fails to find a very close connection between the Gospel and John the son of Zebedee." Although he has "a strong initial prejudice against any suggestion of dislocation of text," he does allow for a transposition in Chapters 5, 6 and 7 in the interests of clarity and correctness. Not all readers will be inclined to follow the distinguished Archbishop in his comments all the way. None will come away from the book, however, without that sense of benediction which always accompanies private interpretation at its best tempered with genuine spiritual understanding and addressed to souls on pilgrimage. H. T. K.

SAINT JOHN'S CHRIST, The Basis of Religious Unity. *By John B. Cowden.* Published by F. L. Rowe, Cincinnati. 252 pages. The author of this volume seeks to find the basis of religious unity in those spiritual values which are disclosed in the Holy Scriptures. The present study is devoted to the New Testament writings attributed to John. The author affirms that it is in the greatness and universality of life principles rather than in doctrine or creed that John's Christ points the way to religious unity. These principles he finds to be the multiplication and glorification of life through death, self-realization through self-renunciation, service, dependence upon God, glorifying God, casting out of evil and lifting up of the right, worship, etc. It is not organizational but spiritual unity for which he strives.

All New Testament Christians recognize the importance and adequacy of these principles. But the question remains, How are they to be made to function in life? "To get people to worship together under the same roof regardless of their doctrinal differences" is a high and desirable ideal, but it is a problem as complex as the diversities to be found in human nature. The author's treatment, while based upon valid principles, fails to take such practical matters into consideration, and the approach to religious unity is a sternly practical problem. In fact, these are the very problems faced by the conferences at Lausanne, Edinburgh and Oxford. Although the writings attributed to John do not discuss the nature of the Church, tradition, the ministry, the sacraments, church polity, rituals, creeds, etc., these nevertheless are the very areas of thought and life to which the principles affirmed in this book, cry for application. The book presents a splendid blueprint for religious unity. It does not tell how to build the house. H. T. K.

THE MESSAGE OF JESUS, The Tradition of the early Christian Communities restored and translated into German. *By Martin Dibelius.* Translated into English by F. C. Grant. Charles Scribner's Sons, New York. 192 pages. $2.00. Dr. Dibelius is one of the leaders of the "Form-criticism"

movement, and in this book he gives an understandable explanation of his methods and results. The books consists of two parts. The first gives us five groups of Gospel material "restored" to their early form by Dr. Dibelius. These groups are: The old stories, Parables, Sayings, the great miracle Tales and Legends. (The latter term is used in the sense of stories about a saint's life.) The second part consists of sixty pages of explanation as to why he has so grouped the material and what he considers its historic value. In common with many New Testament scholars Dr. Dibelius holds that the stories about Jesus and His sayings were handed down by oral tradition long before they were written down, and that the "frame-work" or setting of these stories in the present Gospels is the work of the writer of the Gospel. He differs from many in holding that these stories were preserved because they were used in the preaching and instruction of the Church and were used to beget and build up faith. He does not believe that the early Church had any interest in historical or biographical details. It is these two assumptions that he uses as tests in his restoration of the early form. The stories which would have the greatest preaching value, showing that Jesus was Lord and Saviour and lacking biographical interest, were the best preserved and most trustworthy. The "message of Jesus" can be restored by cutting out all added material—but naturally the result is determined by the subjective judgment of the critic. The results arrived at by Dr. Dibelius are not as radical as those of Dr. Bultmann, and his arguments are interesting, if his assumptions be granted. However, many of his Continental friends feel that he has gone too far in denying the interest of the early Church in historical material. J. E. B.

THE TEN COMMANDMENTS AND THE TEACHINGS OF JESUS. *By Sidney A. Weston.* Association Press, New York City. 64 pages. 25 cents. Including lessons on "Christ's New Commandment," "The Meaning of Jesus' Life," and temperance, the author rounds out a Church School quarter of thirteen lessons. With related Scripture passages, interesting applications and discussion questions, this makes an excellent study booklet. It is arranged like typical Church School lesson material and is probably best suited to the early adolescent age. H. W. M.

ESCHATOLOGY AND ETHICS IN THE TEACHINGS OF JESUS. *By Amos Niven Wilder.* Harper and Brothers, New York. 245 pages. $2.50. The author, professor of New Testament Interpretation in Andover Newton Theological School, defends the thesis that the ethical teaching of Jesus contemplates a continuance of human society and of a renewed Israel. He was not teaching an "interim ethics" for an emergency situation. His eschatology, with its main emphasis on the coming of the Kingdom and the Judgment incident to its advent, may be considered as "symbolic of the historical crisis of his time and its outcome." His eschatological language is to be understood symbolically. "The mind of Jesus senses the terrible and glorious

issues of human choice, and the eschatological drama is the only adequate representation that could then be given of such a range of spiritual fact." Dr. Wilder's purpose is to show that there is no conflict between the ethical teachings of Jesus and his eschatology. The latter is symbolic and figurative; the former is of permanent validity. The underlying viewpoint with reference to the Person, work and teaching of Jesus will not appeal to the conservative in theology. D. W. R.

As He Passed By. *By Allan Knight Chalmers.* The Abingdon Press, New York. 157 pages. $1.50. This author has a broad knowledge of contemporary fiction and poetry, from which he quotes copiously. He also has a rare gift of turning a striking phrase. He tell us that Zacchaeus was "a man up a tree" and paints Caiaphas as "acting according to his lights, but *color blind!*" A better title for the book would be "On the Edge of the Crowd," the title given the first chapter. It consists of character sketches of men "who almost became disciples." This sounds promising, but the book is disappointing because it deals with superficial things. Think of a sermon on Nicodemus in which there is no reference to Regeneration! Or a sermon on Lazarus that does not even hint at his having been raised from the dead! But the book has greater defects. It ignores the supernatural element in religion. The way to be born again is to "live close to human needs" and "put yourself in the way of ideas." R. A. L., Jr.

A Commentary on St. Paul's Epistle to the Galatians. *By Martin Luther.* A new and abridged translation by Theodore Graebner, Concordia Seminary, St. Louis. Zondervan Publishing House, Grand Rapids, Mich. 282 pages. $1.95. Luther's fundamental gospel, the real heart of the Reformation, is found in his exposition of Paul's letter to the Galatians. A complete translation would total approximately 1,500 pages, ordinary octavo, and much of it, dealing with Luther's current opponents, would be meaningless to a modern reader. We congratulate Zondervan Publishing House for bringing out this new abridged translation, in which Luther, as the author says, is permitted to speak American. The book is good reading from a historical viewpoint and also from a spiritual or devotional viewpoint. Many who read it will discover to their surprise that Luther's gospel is still fresh, vital and alive. E. T. T.

The Message of the Book of Revelation. *By Cady H. Allen.* Cokesbury Press, Nashville, Tenn. 180 pages. $1.50. Dr. Cady is a missionary of the Presbyterian Church, U. S. A., in Iran. His interpretation of the book of Revelation is sane and spiritual and ought to be helpful to every minister wanting a good book on the most difficult of all New Testament books to interpret. After two chapters which give the historic background of Revelation, Dr. Cady deals with the Christian assurance of victory dis-

closed in the series of visions, describes the content of this victory and applies the lessons of the victory to present-day conditions. There is nothing far-fetched, fanciful or silly in a very valuable volume that is both intensely practical and easily readable. C. H. N.

THE BIBLE AND THINGS TO COME. *By David Freeman.* Zondervan Publishing House, Grand Rapids, Mich. 139 pages. $1.00. A valuable addition to the bibliography of Eschatology, written from the a-millenial point of view. I recommend this book enthusiastically to those who want a treatment that is true to the Bible as the inerrant Word of God and to Reformed Theology as we have been taught it.

The chapter entitled "Is There a Millennium?" goes to the heart of the question and is convincing and satisfying. The author believes in one resurrection, one judgment, one coming of Christ, personal, glorious and imminent. He believes that the second coming of our Lord should be taught and preached today. We may not agree with every statement, nor with all his exegesis, but the book is spiritual and inspiring and deserves a wide circulation. R. A. L., Jr.

THE DEVOTIONAL USE OF THE BIBLE. *By Peter Green.* The Macmillan Company, New York. 86 pages. 60 cents. The adage about the worth of an article not to be judged by the size of the package is particularly apt in the case of this book of less than a hundred pages published by the Society for Promoting Christian Knowledge. The author is the Canon of Manchester and writes out of a wealth of scholarship. To be sure, he accepts the higher critical view of the composition and the authorship and dates of the Scriptures, and that will be unacceptable to many Southern Presbyterians, but if the reader will skip the second chapter, he would never be aware of the author's critical position. No matter how much one may disagree just here, it will be a pity to disregard and ignore the book, because there is real gold in the other chapters.

There are six chapters in the little book: Why Should We Study the Bible? What is the Bible? How to Read the Bible Historically; Simple Methods of the Devotional Use of Holy Scripture; Devotional Study of the Bible; The Literary Study of the Bible. It will make the reader ashamed of his own inability to mine the riches of the Bible, and it will inspire him to go back to his study and down on his knees with the Book before him in order that he may give God a better chance to speak to him. It is the kind of book you will want to pass on to others—if you are not afraid of that second chapter!—and certainly it is the kind of book that will enrich your own devotional use of the Bible. J. A.

II. SYSTEMATIC THEOLOGY.

PHILOSOPHY IN AMERICA. From the Puritans to James. *By Paul Russell Anderson and Max Harold Fisch.* D. Appleton-Century Co., New York. 541 pages. $4. In this scholarly treatment of American thought from Puritan piety to the pragmatism of William James, concise accounts of the leading thinkers of each period have been judiciously combined with representative selections from their pens. Thus we find John Woolman's "A Plea for the Poor," two passages from Jonathan Edwards on "Excellency" and "Personal Identity," a selection on the Virtues from the Autobiography of Benjamin Franklin, one from Benjamin Rush on Animal Life, two of Samuel Stanhope Smith's lectures on Moral and Political Philosophy, a selection from Emerson on Nature, Josiah Royce's essay on "The Implications of Self-Consciousness" and a famous passage from William James that contains the nub of his Pragmatism. Two of the more striking impressions of this interesting book may be mentioned. One is that whereas in Colonial days the schools and colleges were the stronghold of religious and political conservatism, and independence of thought broke forth chiefly from the public platform, pulpit and press, the subsequent history of our country has rather reversed this role. The other is that the more definitely Christian thinkers of each age tied themselves up with some philosophic school such as medieval scholasticism, Berkeley's idealism, Scottish realism, Hegelian idealism and the like, only to have the pendulum swing in the succeeding generation. The challenge to Christian thinkers of the present and future, therefore, is to think above and beyond partisan schools and yet to avoid the fatuosity of mere eclecticism. The authors consider the pragmatic thought of Pierce and James to have been America's most original contribution to philosophy and Royce perhaps its greatest system-builder. Yet Jonathan Edwards showed signs of philosophic ability of a high order and many other vigorous thinkers are given recognition. It is interesting to note that Samuel Stanhope Smith, founder of Hampden-Sydney Academy, is represented as a mature and advanced thinker who sought earnestly to reconcile revealed religion with the latest discoveries of science. He is included in this volume as the representative of Scottish realism. D. M. A.

TYPES OF RELIGIOUS PHILOSOPHY. *By Edwin Arthur Burtt.* Harper and Brothers, New York. 512 pages. $3.00. An able survey of the seven following current religious points of view is presented: Catholicism, Protestant Fundamentalism, Spinozism, Agnosticism, Ethical, Idealism, Modernism and Humanism. There is appended a chapter giving a brief sketch of the distinctive aspect of the religious thought of William James, W. E. Hocking, S. Alexander, A. N. Whitehead, Henri Bergson, Karl Barth, J. W. Krutch, H. N. Wieman and Wilhelm Hauer.

In the main, Burtt has achieved remarkable descriptive and analytic objectivity. Indeed, after a concluding chapter, one wants a point of view

to free him from the spectator's balcony. But horizons have been pushed back and the range of one's point of view enlarged. Even where views appear particularly inadequate, there is often a thrilling tribute to the vitality of Christianity. For in circumstances in which the instruments of thought are restricted, as in our day of extreme empiricism, Christianity is re-interpreted in the light of the prevailing intellectual climate. And alongside this undertaking there is also the relentless effort to change the climate to one more congenial to a full Christian conception.

An introductory chapter on historical background gives 25 pages to a survey of the thought of the Old and New Testaments, based on the critical view. The present reviewer finds this untenable at crucial points. The remaining 45 pages of the chapter are given to the philosophical background necessary for the proposed study. This provides an orientation in Greek thought which furnished the framework for early Christian doctrinal formulations. It is the ablest section of the book. Combined with the reviews of current religious viewpoints, it constitutes a significant handbook of religious philosophy. L. F. K.

RELIGIONS OF UNBELIEF. *By Andre Bremond, S. J.* Bruce Publishing Co., Milwaukee. 163 pages. $1.75. Although this book has more denunciation and less logic than one would expect from a Jesuit professor of philosophy, even in the island Jersey; and although the attack on my old teacher Brehier (now at the Sorbonne) might with less inaccuracy be directed against the Russian Chestov, his French admirer, Fondane, and even the Scottish Hendry (Hastie Lectures, 1935); and although the cultured author suffers from no overdose of fairness to opponents: yet his book contains some good insights, some useful quotations and some helpful arguments. The attack is against the kind of thinking that denies revelation. Its greatest value for contemporary theology is in the discussion of how God relates Himself to our history. W. T. R.

THE TRUSTWORTHINESS OF RELIGIOUS EXPERIENCE. Swarthmore Lecture, 1939. *By D. Elton Trueblood.* George Allen & Unwin, Ltd., London. 93 pages. Cloth, 2s. 6d.; paper, 1s. 6d. May be obtained at Friends' Book Store, 302 Arch Street, Philadelphia. It is a profound and inspiring religious experience to read any book of Dr. Trueblood's. This little one is worth studying for its bearing on apologetics, on comparative religion and especially on the philosophy of prayer. It is still more worth while for one's private and family devotions. It stirs up the mind. It stirs the heart even more. W. T. R.

WHAT IS MAN? *By Robert L. Calhoun.* One of the series of the Hazen Books on Religion. Distributed by the Association Press, New York. 78 pages. 50 cents. This brilliant little book is one of a notable series published by the Hazen Foundation. The author is the Professor of Historical Theology at Yale. It is not easy reading, and that seems a pity, for it will

not be popular for the average reader who might be interested, and therefore cannot have as wide circulation as it ought to have.

After an introduction, called "Many Men, Many Answers," there are four chapters with the "answers" given by common sense, the sciences, the philosophies and the religions. The final chapter called "Toward Self-Knowledge" is a sort of summary. The book ends with a brief but excellent bibliography. Of the four roads by which men seek an answer to the question, "What is man?", two are theoretic roads—by the way of the sciences and the philosophies; and two are practical, by common sense and by religion. But each road or interpretation needs the other, and without each we do not have a complete understanding. For the Christian all roads finally lead to the conclusion that "we are sons of God, and it doth not yet appear what we shall be. But we know that when He is made manifest, we shall be like Him, for we shall see Him as He is."

J. A.

SUFFERING: HUMAN AND DIVINE. *By H. Wheeler Robinson.* The Macmillan Co., New York. 256 pages. $2.00. The Baptist theologian and principal of Regent's Park College, Oxford, have given us here a fresh and penetrating discussion of the old problem of suffering in Rufus M. Jones' "Great Issues of Life Series." He undertakes his task "not lightly in ignorance," as Dr. Jones says, "but seriously and bravely, knowing the depth and difficulty of it."

At the outset the author admits that there is no "intellectual solution of the problem of suffering which can give the comfort and strength which the individual sufferer needs. But just there where the need is sorest, and through the very need itself, the discovery can be made that God suffers in us, with us, for us. That is the only adequate solution of the problem known to me." But with this admission Professor Robinson by no means dismisses the problem as insoluble. He wades in with sleeves rolled up, faces the awful fact of physical and spiritual suffering, reviews the explanations of it on the biological, moral and religious levels and contrasts the explanations of suffering offered by Buddhism, Stoicism, Christian Science and the Bible.

The author sees that the crux of the problem is how to reconcile the vast amount of suffering which cannot be explained by moral evil with the goodness of God. He sees that the individuals' personal relation to God lifts the problem to a new level where "a new standard of values" prevails. It is on this level that there is "a transvaluation of suffering." Here Robinson appeals to the love of God, who does not shrink from suffering in us, and with us, and for us. The Cross of Christ comes, here, into the center of the Christian view. This free acceptance of suffering on the part of God "redeems" and it does not, from the point-of-view of philosophy, mean that God is frustrated, entangled in the time-process or less than absolute. The thoughtful sufferer will find this clarion note in the book: . . . "we

cannot meet the challenge of suffering by reason alone, but only by some form of religious faith which lifts it to a higher level." A. C. M.

FAITH AND PRACTICE. *By The Right Reverend Frank E. Wilson.* The Morehouse-Gorham Co., New York. 320 pages. $2.50. This is theology, of standard Episcopal brand, presented in an engagingly popular style. In thirty chapters Bishop Wilson deals with Christian doctrine in a way that makes the book interesting, instructive and easy to read.

Writing as a thorough-going Episcopalian, the author presents some views, however, with which non-Episcopal readers will generally disagree. In defining the Church, for instance, he quotes with approval this sentence: "The term 'Catholic' is properly used of all those Churches which maintain the faith of the Creeds, and the Ecumenical Councils, the practice of the Sacraments, *and the episcopate in historic succession from the Apostles.*"

It is through the Church so defined that souls receive spiritual life and "immunity against the ravages of Original Sin." "The method of cure prescribed by our Lord is the Sacrament of Holy Baptism." Baptismal regeneration the author teaches insistently. "We are not baptized in order to show that we are Christians. We become Christians by union with Christ through His Sacrament of Holy Baptism."

But while he affirms that Baptism is the means of regeneration, the Bishop scorns as "the rigid deduction of a cold-blooded Calvinism"(!) the inference that unbaptized children are denied salvation. "They are safe in His everlasting arms."

But immediately the author re-affirms the doctrine that it is through baptism that divine life is imparted. "It is the door into the Kingdom of God, the agency of a new birth, the beginning of a new life. It unites us with Christ, makes us members of His Church, imparts forgiveness of sins, and equips us to receive further gifts of God's grace." H. W. D.

FEAR AND TREMBLING, (A dialectical Lyric by Johannes de Silentio). *By Soren Kierkegaard.* Translated from the Danish by Robert Payne. Oxford University Press, London, New York, Toronto. 193 plus xv pages. $2.50. At last this ninety-five year old book, which the author expected to keep his memory alive, is available in a complete English translation. The theme deals with faith as confidence that God, to keep His promise, will do the impossible. Read or studied, this book will stir the preacher up. Here are no ready-made sermons for Saturday night haste but brilliant discussions that will make one re-think some of his theological and practical material about surrender and faith and the loneliness of temptation. Aside from its value as a work of art and as a fresh approach to the testing of Abraham this book is a good introduction to the great Danish thinker and to his frankness in recognizing certain real difficulties. But let the student beware: Johannes de Silentio is not Kierkegaard; nor is all that Kierkegaard has to say about faith to be found in this single volume.

W. T. R.

THE CASE FOR EVANGELICAL MODERNISM. *By Cecil John Cadoux.* Willett, Clark and Co., Chicago. 191 pages. $2.00. Dr. Cadoux, professor of Church History and Vice-President at Mansfield College, Oxford, believes that the time is ripe for a "re-discovery of the eternal values of religion and a re-formulation of the doctrines in which those values can be expounded and proclaimed to our modern world." In this book he presents the case for "evangelical modernism," by which he means "that attitude to Christian doctrine, which taking due account of the occasional conflict between truth and tradition, rejects the customary identification of tradition and orthodoxy, and sees the real test of orthodoxy (i. e. right belief) in truth . . . This definition implies that whatever validity the traditional Christian doctrines possess they owe ultimately, not to their antiquity, nor to their ubiquity, nor even to their scripturality, but to their capacity to vindicate themselves to Christian hearts and minds as true."

In the first two chapters the author defends the method of evangelical modernism, a method for securing truth in the religious field analogous to the procedure for the attainment of truth in the natural sciences, as over against the methods of non-Christocentric humanism on the one hand and Barthianism and Traditionalism on the other. In the last two chapters he points out the inadequacies of the traditional Christology and offers as a tentative solution the view that "God's Presence and His very Self, the Presence and Self manifested with unique clarity and fulness in the overwhelming goodness of Jesus, is after the same fashion though with less clarity and fullness manifested in those in whom Jesus has called forth a longing to follow him."

Dr. Cadoux is not likely to persuade readers of this REVIEW that the method of evangelical modernism is preferable to that of traditional orthodoxy, but he gives us a clear, able presentation of a very common point of view with which our ministers should at least be familiar. E. T. T.

THE FAITH WE DECLARE. *By Edwin Lewis.* Cokesbury Press, Nashville, Tenn. 236 pages. $2.00. Edwin Lewis, Professor of Systematic Theology in Drew University, is one of the ablest living defenders of the evangelical faith. In a notable article in the *Christian Century* he told recently how he had moved in the last decade from Philosophy (as a basis for evangelical truth) to Revelation. Two things in particular he said led to his definite break with Modernism and to his acceptance of Christianity in its biblical and historical self-presentation: first, a meticulous study of the Bible, necessitated by his responsibility for the Abingdon Bible Commentary; and, second, the publication of *Re-Thinking Missions,* which it seemed to him was a virtual abandonment of the Christian gospel. The present book, best understood against that background, is a clear statement of the essence of the Christian faith, centered in Christ, confronting men as a specific divine self-disclosure, which men must accept by faith, and which then being confirmed in experience must be proclaimed to all the

world. The author's able defence of Biblical revelation and his ringing challenge to the Church and its leaders to proclaim the gospel to all men warm the hearts of all true evangelicals and give new grounding to their faith. E. T. T.

THE OLD FAITHS PERISH. *By Jay William Hudson.* D. Appleton-Century Company, Inc., New York. 302 pages. $2.00. This is a helpful book. This is a disturbing book. This is an unsatisfying book. All these statements are true about this book written by the Professor of Philosophy at the University of Missouri.

The author attempts to "evaluate the present crisis in the fundamental beliefs of our Western world." That promises well, but immediately we discover that since he intends the defense of no particular religion—"neither Protestant nor Roman Catholic, neither Christian nor non-Christian"—it is likely that his conclusions will be very nebulous and unsatisfactory. They are. By beliefs he means those concepts thought necessary for "salvation," and by salvation he means some relief from "the terrible tragedy of missing the true and best goal of all human striving"; and by that "true and best goal" he means "an organized life, a full life, and a shared life"; and by those, well, the reader is left somewhat in doubt as to what he really does mean! Thus does the book lead you on and get you nowhere.

On the other hand, the book is valuable in showing us that reason does play its part in arriving at a satisfactory faith. However, in order to be logical throughout, the author must dispense with any supernaturalism, with any revelation, and so, of course, he must do away with all miracles. They are untrue simply because science must have it so. He immediately weakens his position, and hereafter when he shows the inadequacy of science and the scientific method of arriving at all truth, one wonders about the logic of a man trained in it.

The book is valuable, though, particularly if we have any complacency left, for it will certainly shake us out of it. The book makes the reader think, and it should cause him to examine the basis for his own beliefs, and perhaps with the author "in the spirit of reason, impartially seeking the truth, endeavoring to establish for religion 'a minimum that is sure rather than a maximum that is not.'" A book that succeeds in doing that is a book worth reading and worth owning. J. A.

GOD IN OUR STREET. *By George Stewart.* The Abingdon Press, New York. 216 pages. $2.00. The title of the book suggests the nature of it, for it is a book that puts in simple language the fundamental concepts regarding God, Christ and the Holy Spirit. The book divides itself logically into three sections: God, As Creator; Jesus Christ: God, as the Word Made Flesh; The Holy Spirit: God, as Inspiration. In the first section there are chapters on "Our Knowledge of God," "Significant Conceptions of

God" and "God Has A Will For Us." The three chapters in the second section are "The Necessity for an Adequate View of Jesus," "The Nature of Jesus' Teaching" and "Three Explanations of Jesus." The third section, i. e., the one on the Holy Spirit, is the most helpful in the book, for it succeeds in giving a treatment of the third Person in the Godhead in such a way that the man in the street can have some understanding of Him and His way with men. Dr. Stewart shows how this is a neglected doctrine, or aspect of our faith, and then he tries in simple language to show something of the nature of the Spirit. The last chapter is an excellent summary of the Biblical teaching on The Work of the Holy Spirit. There is a fine bibliography at the end of the volume. One discovers a listing of most of the so-called liberal authors, and yet the book presents its subject in such a way that the most conservative can find little fault with it, certainly not in the last section on the Holy Spirit. J. A.

WHAT USE IS RELIGION? *By Elmore M. McKee.* Charles Scribner's Sons, New York. 260 pages. $2.00. This volume contains seventeen chapters, each one devoted to the formulation and answer of some question the skeptic has posed for religion. Typical of the chapter headings are the following: How Important is God? Is Religion A Weakness? Does Morality Matter? Does Jesus Save? Do We Want Immortality?

Writing in a popular vein, the author obviously has in mind the layman. Even then one frequently concludes a chapter wondering how much practical help the layman would receive from it. The author is clever but often leaves one with the impression that a difficult question has received a too facile answer. J. N. T.

III. HISTORICAL THEOLOGY.

HISTORY OF THE DOGMA OF THE TRINITY FROM ITS ORIGINS TO THE COUNCIL OF NICAEA. *By Jules Lebreton, S. J.* Vol. 1: The Origins. Translated by Algar Thorold from the eighth edition. Benziger Brothers, New York. 453 pages. $4.50. Jules Lebreton, Professor of the Study of Christian Origins at the Catholic Institute at Paris, has put Protestants as well as Roman Catholics into his debt by this classic study of the origins of the Trinitarian Dogma. The first part describes views of God and the gods, the Logos, and the Spirit current in the Hellenic environment; the second part, the Jewish Preparation for the Trinitarian doctrine in the Old Testament, in Palestinian Judaism and in Alexandrine Judaism (centering in an unusually fine and satisfactory study of Philo). The third and larger part of the book traces the progress of the Christian revelation.

The author's final conclusion is that "the Christian faith (in the Trinity) was born not of a speculation, but of a fact;" that "the greatest theologians of Christianity, St. Paul and St. John, far from having initiated this doctrinal movement, had been dominated by someone greater than

they, who had imposed himself on their faith as well as on the general faith of these disciples;" and "that Jesus Christ, the Author and Object of this faith, had given it a direction contrary to all the doctrinal currents of the period." "In the very milieux in which Christian doctrine spread, it came into contact with a Jewish or Greek gnosis superficially very favorable to it, but whose deeper tendency was irreducibly hostile. Between an inaccessible God and an evil world religious speculation had multiplied intermediary beings: the Logos, powers, angels or demons. This theosophy constituted for the early Christians a dangerous temptation," a temptation not finally overcome till after the defeat of the Arian and Semi-Arian heresies in the fourth century.

Dr. Lebreton has written a powerful and erudite defense of the Trinitarian faith from the orthodox standpoint. There is no better book covering this particular period. E. T. T.

THE GALILEAN GLEAM: A HISTORY OF THE CHRISTIAN CHURCH. *By R. W. Yourd.* Zondervan Publishing House, Grand Rapids, Mich. 234 pages. $1.50. Mr. Yourd, pastor of the First United Presbyterian Church in Lincoln, Nebraska, gives us here a vivid series of historical sketches, exhibiting the main lines of the Church's development through the ages. The book will appeal mostly to young people or to laymen who want a brief, simply written, popular and dramatic account of the Church's history. The canvas is a little too crowded to be altogether clear. And there are times when the author gives us legend rather than history.

E. T. T.

THE JEW IN THE MEDIEVAL WORLD. A SOURCE BOOK 315-1791. *By Jacob R. Marcus.* The Union of American Hebrew Congregations, Cincinnati. 504 pages. This book has been prepared as a source book, the first of its kind in English, for the use of high school students and adults who are studying Medieval Jewish history. It is divided into three sections: (1) The State and the Jew; (2) the Church and the Jew; and (3) Jewry and the Individual Jew, under which there are a large number of subdivisions. The sources are arranged chronologically under each topic.

This is a book which, in the first two sections at least, is as important for Gentiles as for Jews. Typical documents, largely from Christian sources, with only the necessary introduction and explanation, set forth here the actual relations of the State and of the Church toward the Jews through the centuries. One document like the official account of the working of the Spanish Inquisition will leave an unforgettable impression. Some of the most horrible anti-Semitic sentiments are those penned by Martin Luther in his later years. As the editor remarks: "There are no more bitterly anti-Jewish statements in all Christian literature than those which may be found in these writings of the disappointed rebel . . . (His) anti-

Jewish essays are still a frequently quoted source for modern anti-Semites."

The book does not overplay the persecution note. It is judicious and well balanced, one which by all means should be in every city or school library and one with which Christian leaders would do well to acquaint themselves. E. T. T.

THROUGH GENTILE EYES: A Plea for Tolerance and Good Will. *By John Haynes Holmes.* Jewish Opinion Publishing Corporation, New York. 91 pages. $1.00. We have here a series of brilliant essays on various aspects of the Jewish problem, (including Zionism, the Nazi threat to freedom, the genius of the Jew, and the Crucifixion), as seen through Gentile eyes, by the distinguished Unitarian clergyman, John Haynes Holmes of New York. No one who will take up this volume will easily lay it down. Written in beautiful English, with deep feeling, against a wide background of knowledge, and with hardly a wasted sentence, it is a book which both stirs and informs. It is a book to read and to pass on, a book from which one will certainly wish to quote. E. T. T.

JOHN WYCLIF AND THE ENGLISH BIBLE. *By Melvin M. Cammack.* American Tract Society, New York. 289 pages. $1.75. With other recent students of Wyclif, Mr. Cammack believes that Wyclif himself did not actually translate the Wyclif English Bible. The work was done, however, by his disciples and through his inspiration. But Mr. Cammack goes further. He believes, and gives reason for his belief, that the revision or second edition of the Wyclif Bible was carried out by John Purvey, who was in turn greatly influenced by the extensive translations, especially from the New Testament, to be found in John Wyclif's sermons and tracts, so that Wyclif's part in the first complete English version of the Scriptures was much more considerable than has recently been thought.

The first part of the book deals with Wyclif and the English Bible; the second and larger part gives us the first collection of his authentic Bible translations. The work has been carefully done and is an outstanding contribution to our understanding of the origin and development of our English Bible. And as the author says: "Even in this modern age his Bible translations may be read with interest and profit." E. T. T.

OUR PROTESTANT HERITAGE: A Series of Sermons. *By Harold John Ockenga.* Zondervan Publishing Co., Grand Rapids, Mich. 140 pages. $1.00. A series of popular addresses on great leaders of the Reformation, emphasizing the fundamental truths of the Reformation in their progressive development, thus: Luther (Justification by Faith, Sole Authority of the Scriptures, Right of Private Judgment); Zwingli (Reform Doctrine of the Communion); John Calvin (The Truth of Predestination); William of Orange (Christian Liberty); John Knox (the Power of Conscience); Oliver Cromwell (The Providence of God); and Roger Williams

(absolute freedom of conscience). The historical addresses are helpful and inspiring. The present reviewer, however, does not appreciate the closing address in which the author, a Congregationalist minister, draws from the entire series the lesson of extreme individualism and argues among other things that modern church union movements are dangerous to America's national heritage. E. T. T.

THROUGH FOUR CENTURIES: THE BEGINNINGS OF THE EVANGELICAL AND REFORMED CHURCH, in the Old World and the New, from the 16th to the 20th Century. *By Julius H. Horstman and Herbert H. Werecke.* Eden Publishing House, St. Louis. 124 pages. 50 cents. A brief, popular account of the origin and development of the Evangelical and Reformed Churches from their origin to their recent union. The Reformed Church, owning its debt to Luther, Zwingli, Calvin and Melanchthon, and the Evangelical Church, springing from the Prussian Union of the Lutheran and Reformed Churches in the eighteenth century, had perhaps a natural affinity, but there were many things to hold them apart. Say the authors: "It is the first time in American Church history when two uniting denominations not belonging to the same immediate families have been of approximately equal size and strength. From such a fruitful marriage there should come a new generation inheriting the insights and graces of both progenitors and thus producing a richer type." Let us pray that this will be the case. Meanwhile this little book gives the background of both Churches with sufficient clearness for the average reader. E. T. T.

THE PRINCIPLE OF NONRESISTANCE AS HELD BY THE MENNONITE CHURCH. *By John Horsch.* Mennonite Publishing House, Scottdale, Pa. 74 pages. Paper, 25 cents. In this small booklet John Horsch exhibits the principle of nonresistance as held by the Mennonite Church, through the utterances of its recognized leaders and representative councils. The author distinguishes between the Mennonites, descending from the Swiss Brethren, and the Anabaptists as a whole, many of whom were revolutionary rather than pacifist. He points out, however, that only the Anabaptists who taught nonresistance, the Mennonites and the Hutterian brethren survived the violent persecutions of the Reformation era.

"Until the beginning of the 19th century the Menninite people on the whole maintained, with various degrees of consistency, their historical antiwar attitude though the principle of nonresistance was not everywhere upheld among European Mennonites. In consequence of the Napoleonic wars Europe was militarized to a large extent during this century. Universal military service was generally introduced in continental Europe. With notable exceptions there was during this century among European Mennonites a gradual recession from their historical attitude on the point in question as well as on other points of principle and practice."

This book would confirm Mennonites in America in their traditional

position. The author argues briefly for pacifism on the basis of the New Testament, but the book is valuable chiefly for its presentation of the original Mennonite sources on the questions of war and peace and the consequent attitude of Mennonites toward the State. E. T. T.

FRANCISCO FRANCO: THE TIMES AND THE MAN. *By Joaquin Arraras.* Translated by J. Manuel Espionosa. Enlarged Edition. The Bruce Publishing Co., Milwaukee, Wis. 260 pages. $2.50. We have here the official biography of Francisco Franco brought up to date with the latest developments in Spain. It is a frankly partisan portrayal, setting the Generalissimo before us as a perfect soldier and exemplary Christian as well as a completely patrotic Spaniard fighting successfully against the Communistic movement which threatened to detroy his native land. The author, a former newspaper man, and said to be an author of repute in his native land, insists that Franco has made no commitment to his Fascist allies and that the Catholic ideals of Nationalist Spain are not compatible with Nazi and Italian Fascist ideology. The book is useful in tracing Franco's dramatic military career and in setting forth the popular and unbalanced Nationalist view of the recent revolution. As *The London Times* has stated, it is "an informative and not tediously propagandist study." E. T. T.

I WAS IN PRISON. The Suppressed Letters of Imprisoned German Pastors, *Interpreted by Charles S. MacFarland.* Fleming H. Revell Co., New York. 112 pages. I1.00. This little volume is brief in its contents but weighty in its matter. First there is an essay describing the present situation in Germany so far as it affects the Church; second, a touching collection of letters written by German pastors from the prisons in which they are confined for conscience's sake; third, a letter written by the author to Adolf Hitler, reminding him of his broken pledges regarding the Church; fourth, the famous indictment of the anti-Christian policies of the Reich by the German army chaplains; and, lastly, practical suggestions as to what American Christians can do about it.

Dr. MacFarland's recognized ability, his long acquaintance with Germany and its leaders and his earlier book *The New Church and the New Germany,* in which he rather pleaded that Hitler be given a chance to make his promises good, make this volume the more significant. And the letters, which make up the bulk of the volume, letters which were censored by the authorities, forbidden publication in Germany, and breathing the unconquerable, joyous spirit of the New Testament, give us an insight into the situation that nothing else has done to the present moment and give us new hope for the future. E. T. T.

THE GERMAN REICH AND AMERICANS OF GERMAN ORIGIN. Sponsored by a list of notable Americans. Oxford University Press, New York. 45 pages. $1.50. This book is intended to expose the purpose of National

Socialist Propaganda outside the Reich. It consists of a series of official documents issued for the most part within the Reich, indicating (1) that no law exists in Germany aside from the word of Adolf Hitler, as head of the German Government and leader of the National Socialist Party; and (2) that National Socialism is now attempting to unify all persons of German birth or ancestry regardless of their present citizenship, as members of the German nation and therefore as obedient to the German Fuehrer in the promotion of National Socialist ideals. As the sponsors of the book point out, "in the past, the Pan-Germanic activities of the Nazi regime have been particularly strong in these countries which border on Germany. Recently, however, there has been a marked intensification of this campaign of propaganda on the American continent." Speakers and leaders of public opinion will find here some very important source material. Some one should see that this book is placed in our various public libraries.

E. T. T.

AMERICAS TO THE SOUTH. *By John T. Whittaker.* The Macmillan Company, New York. 300 pages. $2.50. This timely volume on South America was written by the correspondent of *The Chicago Daily News* in Europe, who requested his paper to transfer him to South America after the Munich incident late in 1938. It is interesting not as a travel volume, nor as a compendium of South American history, but as a graphic picture of the struggle going on in the Americas to the South for domination by the Nazi agents of Germany. According to Mr. Whittaker, the commercial invasion of South America by the commercial and propaganda lieutenants of the Third Reich is as real and as thorough as the military invasion of Poland. Mr. Whittaker's volume is more timely today than when he finished revising the manuscript, and the information, presented clearly and concisely, cannot be had elsewhere. It is a volume for careful study by the business men of America, by our political leaders and by church leaders directing missionary work in Latin America. C. H. N.

THE HISTORY OF CHRISTIANITY IN AMERICA. *By Frank Grenville Beardsley.* American Tract Society, New York. 244 pages. $1.50. For the average reader this is the best brief history of Christianity in America. It ought to be put into every Sunday School and church library. Laymen who wish to know the broad outlines of American church history and the origin and distinguishing characteristics of our various American denominations will find that this book just about fits their need. Ministers could use it as the basis of a series of studies. Dr. Beardsley, who has written a history of American Revivals and a biography of Charles G. Finney, is an interesting writer as well as a sound and competent historian. E. T. T.

SAINTS IN ACTION. *By Dumas Malone.* The Abingdon Press, New York. 183 pages. $2.00. Dumas Malone, associated for seven years with that monumental scholarly project *The Dictionary of American Biography*,

and for the last five and a half years its editor-in-chief, has had probably a better opportunity to become acquainted with the field of American biography than any other living scholar. In this series of lectures, delivered to popular audiences at Drew University, he draws on the rich stores of his knowledge to present a wide variety of American saints in action. After an introductory chapter on "The Varieties of Saintliness in America," in which he roams widely in the rich field of biography, he concentrates on the clergy, crusading reformers, women saints, evangelists of education and secular saints of learning and passes frank judgment on the achievements of each group. The book is intensely interesting as well as informative; the individual sketches are necessarily brief, but clear and to the point; Dr. Malone's judgments, thoughtful and weighty. Presbyterians will be interested in the fact that Congregationalists, Episcopalians and Presbyterians in the order named have provided most of the distinguished men, as judged by the amount of space allotted to them in the Dictionary of National Biography. In the particular groups treated by Dr. Malone, Presbyterians are best represented among the Women Saints. Elizabeth Cady Stanton and Alice Freeman Palmer were both Presbyterians; Jane Addams began her ecclesiastical life under the same auspices.

E. T. T.

THE MODERN MOVEMENT IN AMERICAN THEOLOGY. Sketches in the History of American Protestant Thought from the Civil War to the World War. *By Frank Hugh Foster.* Fleming H. Revell Co., New York. 219 pages. $1.75. Frank Hugh Foster is best known for his *Genetic History of the New England Theology,* published in 1907, a classic history of the development of the New England school within the Congregational Church. The present book takes up the story where the previous volume left off and traces the Modern Movement (Modernism most of us would call it) in American Theology, largely in the Congregational Church, (where, incidentally, its progress is most apparent), from about 1877 down to about 1914.

The modern movement, according to Dr. Foster, began with a questioning of the doctrine of eternal punishment, was powerfully stimulated by the acceptance of the evolutionary philosophy, developed gradually—and conservatively—under the influence of Horace Bushnell, Henry Ward Beecher, Lyman Abbott ("probably no man ever wielded in America so powerful an influence in the direction of a liberal theology"), George A. Gordon ("he remains indisputably *the Master* in religion"), William N. Clark (who in 1898 set forth the first systematic statement of the liberal theology), Henry C. King of Oberlin College ("greatest theologian of the developing liberalism"), and finally the true radicals, exemplified by George B. Foster of the University of Chicago.

The author of this book began as a defender of the New England orthodoxy but was converted by G. B. Foster to a radical position which

is hardly distinguishable from Unitarianism. He criticizes the early theologians from this latter standpoint but gives a clear, lucid exposition of the various viewpoints. An adequate history of the modern movement in American theology remains to be written, but this book is a notable contribution to that end and probably the best account we possess to the present time. It is a book which must be read by all students of American theology and which even the average reader will find most enlightening.

E. T. T.

J. GRESHAM MACHEN: His Life and Defense of the Bible. *By William Masselink.* Zondervan Publishing House, Grand Rapids, Mich. 175 pages. $1.00. Dr. Machen's life and work are set forth here by a former student of his in Princeton, now pastor of a Christian Reformed Church in Grand Rapids, Michigan. Dr. Masselink holds Dr. Machen in the highest regard, is in general sympathetic with his theological position, though he feels compelled to criticize him on a number of minor points from the standpoint of a very conservative Dutch theology. The book suffers from lack of style and from a number of typographical errors. One will not find here a scholarly or unbiased account of the conflict in which Dr. Machen became engaged or a judical appraisal of modern liberalism. He will find Machen's own view of the conflict and a helpful exposition of Machen's thought. E. T. T.

THE EPISCOPAL CHURCH IN THE UNITED STATES 1800-1840. A Study in Church Life. *By William Wilson Manross.* Columbia University Press, New York. 270 pages. $3.25. Dr. Manross, who has written the best recent history of the Protestant Episcopal Church, gives us here a different, and many will agree a more interesting, type of church history, a detailed but popular study in the church life of the Episcopal Church in perhaps the most formative period in the religious life of our nation. Successive chapters deal with the Colonial background, the growth of the Church, the rector, the missionary, the parish, the services, the layman, the layman at work. Though naturally the book will appeal mostly to Episcopalians, among whom it should be widely read, it will be interesting and valuable also to any student of American church history. Among many other items, we may note that Higher Criticism is now accepted "by nearly all educated members of the (Episcopal) Church, and is taught in all of her seminaries." E. T. T.

EARLY PITTSBURGH PRESBYTERIANISM, tracing the Development of the Presbyterian Church, United States of America, in Pittsburgh, Pennsylvania, from 1758-1839. *By William Wilson McKinney, Ph. D.* The Gibson Press, Pittsburgh, Pa. 345 pages. $2.50. The author traces the early history and resulting growth of the main body of Presbyterians in the city of Pittsburgh from Nov. 28, 1758, when the first Presbyterian preacher

came to what had been the site of Fort Duquesne, till the Old and New School split of 1839. "Pertinent information has been gathered from a wide range of primary and secondary source material to which detailed reference is made in the numerous footnotes. The expansion of the institutional agencies is described and special emphasis placed on the educational and reform work stimulated by religious zeal. Four appendices, extending over 45 pages, present detailed numerical and financial information in statistical summaries and diagrams. A map and numerous illustrations make the story more vivid."

This is no dry-as-dust account but a living, moving tale which carries one along with its momentum, which is amusing at times and frequently inspiring.

As Dr. McKinney points out, the early history of Presbyterian progress in Pittsburgh divides itself logically into two contrasted periods. The first was an era of discouragement and slow growth during which organized religion struggled to maintain itself in the fact of persistent indifference. The second was a triumphant era in which faith and spiritual energy changed a worldly industrial center into a community where Christian ideals became dominant for nearly three generations. The transition, which has finally made Pittsburgh the dominant Presbyterian center of America, was due to the creative leadership of two outstanding clergymen. The rapid expansion of Pittsburgh Presbyterianism under their leadership was finally checked by the Old and New School division one century ago.

E. T. T.

RIGHT HERE AT HOME. *By Frank S. Mead.* Friendship Press, New York. 176 pages. $1.00 (paper 60 cents). The author of *The March of Eleven Men* and other works gives us in this book an interesting glimpse of the home mission work, particularly on its purely humanitarian side, of the Church in America. He takes us on a tour through city and country areas, among the mountaineers, the Negroes, the Indians, the foreigners within our midst, and shows us something of what modern missionaries are doing right here at home. The several chapters are each very interestingly written and confront us with challenging opportunities for Christian service. The weakness of the book is its lack of emphasis on the evangelistic side of the home mission enterprise. D. W. R.

THROUGH TRAGEDY TO TRIUMPH—THE WORLD CHURCH IN THE WORLD CRISIS. *By Basil Mathews.* Friendship Press, New York. 177 pages. 60 cents and $1.00. This book was an outcome of the enlarged meeting of the International Missionary Council in Madras, to which the author was a delegate. His purpose is to present a unified world outlook and some practical lines along which positive adventure can be made to that end. Emphasis is placed upon the work of the world Church as mediator of the gospel in the present world crisis. As an interpretation of the official

report of the Madras Conference, *The World Mission of the Church,* and as a challenge to enlarged Christian effort and hope for ultimate victory, this latest book from the gifted pen of its author will amply repay thoughtful reading. We recommend it not only as a clarion call to continued missionary service but also as an antidote to that spirit of pessimism which is so current in these troubled and confusing days. D. W. R.

HOMELAND HARVEST. *By Arthur H. Limouze.* Friendship Press, New York. 197 pages. $1.00. In this book Dr. Limouze has given a vivid and challenging picture of home missions in the United States. He takes us back to the beginning of the American Church's home mission enterprise, shows the investment of the years, discusses the heart of home missions, shows that today there is an emerging group of leaders who owe their ideals and the realization of their dreams to the work of the Church and makes clear the fact that the service of the past is producing lasting results. Reading his presentation of facts we are confirmed in our conviction that the work of the Church during the past century and a half has been one of the most potent factors in shaping that which is best in our national character and in our institutions. His chapter on the cost of home missions points out the relatively small investments in the Church's benevolent programs as compared with our national expenditures for luxuries. The author believes that evangelism is the basis of all mission work, and that for the carrying on of its task today the Church needs a fuller indwelling of the Spirit of God in all its life and service. D. W. R.

IV. PRACTICAL THEOLOGY

THE ART OF CONDUCTING PUBLIC WORSHIP. *By Albert W. Palmer.* The Macmillan Company, New York. 207 pages. $2.50. In his contribution to the series of articles appearing in *The Christian Century* under the general caption, "How My Mind Has Changed in This Decade," Dr. Palmer says: "It has been borne in upon me during the last decade that the weakest point in Protestantism, and, therefore, its greatest strategic opportunity for advance, lies in the conduct of public worship." The present volume is addressed to this "strategic opportunity." It contains few ideas about worship that have not already been set forth in other works, but the suggestions have the virtue, not always common to books on worship, of being sane and practical. One of the best things in the book is an appendix containing a check list by which a reader may measure his efficiency in the conduct of public worship. If one is interested in studying the technique, as distinct from the philosophy, of worship, this will prove a very helpful volume. J. N. T.

PSYCHOLOGY SERVING RELIGION. *By Richard D. Hollington.* Abingdon Press, New York. 248 pages. $2.00. During the past decade numbers of books have been written in the field in which this volume falls. Another

book is hardly needed unless it is exceptionally good. I am not sure that this one justifies itself. There is value in it, of course; but its very arrangement (first, a treatment of the normal adjustment of the infant, the child, the adolescent, the adult, and then a study of the maladjustment of life in each of these periods) makes for repetition. To a person familiar with the subject there is not enough that is new, and there is little freshness and beauty of language. The unitiated reader will often be confused, as too much knowledge is presupposed. The author seeks to cover too wide a range, and is, therefore, tempted to dogmatize where our ignorance of the real facts concerning personality should make us walk softly. W. T. T.

THE CHURCH SCHOOL SUPERINTENDENT. *By Philip Cowell Jones.* The Abingdon Press, New York. 112 pages. $1.00. It has been a long time since the appearance of a book dealing primarily with the duties of the superintendent. I doubt if ever the leader of a Church School has had access to as much real help in so few pages as he can now find in this book. The author after serving in other Churches has been Associate Minister of Madison Avenue Presbyterian Church for years, with direct responsibility for its outstanding program of Religious Education. In a crisp, unconventional, attractive way he shows just how their work has been carried on. Of particular value is his discussion of enlisting and training teachers and of the way in which we may help young people to worship. A number of other subjects are considered also, from aims through curriculum to records and motivation. If I were in the pastorate again I should make every attempt to get our superintendent to read this book. I might even take a day off and read it to him. W. T. T.

LOVE, MARRIAGE AND PARENTHOOD. *By Grace Sloan Overton.* Harper Brothers, New York. 276 pages. $2.00. In this thought-provoking discussion of modern marriage, its complexities and compensations, Mrs. Overton draws upon a wide experience with young adults. She touches upon an amazing number of topics and brings to bear upon each rather remarkable philosophical and psychological understanding. Passing lightly over the physical aspects of marriage, she dwells upon emotional adjustments. The whole treatment is a strong plea for the application of intelligence to romanticism in marriage. A brief but pertinent bibliography is appended to each chapter as well as a series of discussion topics which will add greatly to the usefulness of the book in discussion groups. E. F. H.

HARMONY IN MARRIAGE. *By Leland Foster Wood.* Round Table Press, Inc., New York. 122 pages. 75 cents. Here is a frank, clear and Christian interpretation of marriage which should be given by every minister to the couples he marries. Dr. Wood, the Secretary of the Committee on Marriage and the Home of the Federal Council, discusses in an exceedingly effective way such themes as "What Marriage Means," "How the Home Can Suc-

ceed," "How Can Money Help or Hinder?" "Physical Harmony," "Meeting Differences Constructively," "Parenthood," "The Deeper Meaning of Marriage" and "Pathways to Spiritual Harmony." This book can be used by the church to stem the ever-growing tide of marriages which end in the divorce court. It is attractively bound in white and gold and placed in a gift box with a wedding certificate enclosed. A. C. M.

WHY WAS I NOT TOLD? *By E. W. Marquardt, M. D.* Concordia Publishing House, St. Louis. 107 pages. The title of the book has a familiar sound, and the subject matter is just what you think it is going to be from that title. The first chapter is called "Whence So Much Sorrow and Grief in Men's Lives?" and the obvious answer is a misuse of the sex instinct. The author of the book is a Christian doctor who has delivered the material in the volume as a series of lectures on various occasions, frequently in church gatherings, as, for example, in Sunday School Teachers' Institutes.

The book is disjointed because it is a collection of addresses, but in general the material is around the theme as expressed in the author's words on page 46: "The body is a sacred trust in the light of divine revelation, the capital loaned to the spirit for its use." It takes the author about that long to get into the main subject and he has only sixty pages left! The book is apparently intended to be put into the hands of young people and it might have value so used. His last chapter on "Three Great Dangers" treat Syphilis, Gonorrhea and Alcoholism. He is plain-spoken but always there is a becoming restraint, and he speaks out of a background of real Christian faith. J. A.

JESUS AND THE PURSUIT OF HAPPINESS. *By William Thomson Hanzsche.* Association Press, New York. 96 pages. $1.00. The author takes a phrase from the Declaration of Independence for his title—"The Pursuit of Happiness." He selects some of the principles of life set forth in the Sermon on the Mount and shows how these may be applied in daily living. He says, "Happiness is the harmony of all our instincts," and "It is not what you have that makes you happy; it is what you are." He deals with the following topics in their relation to every day living: Fear, Anger (an excellent treatment); Vindictiveness; Hypocrisy; The Hunger for Food, Sex, Property and God; The Limitations of Life; The Power of Love; Peace; The Spirit of Achievement; Development by Self-Sacrifice; Humility; Meekness; Revenge; The Golden Rule. The author lays emphasis on the fact that the teaching of Jesus is sound psychologically and intensely practical. The book will be a real help for every day living in the meeting of every day problems. D. T. C.

CROSS AND AFFLICTION. *By the Rev. R. C. Rein.* Concordia Publishing Co., St. Louis. 64 pages. This little volume, bound in white paper, is obviously intended not for those interested in the intellectual aspects of the

problem of suffering but for those who are now suffering. Its approach is devotional and the book is made up of twenty-six short dissertations on the two themes, "The Christian's Cross" and "The Christian's Affliction." The text is profusely illustrated with passages of Scripture, religious poetry and the great hymns of the church. A. C. M.

How Our Religion Began. *By Edna M. Baxter.* Harper & Brothers, New York. 225 pages. $2.50. This book is for children eleven to sixteen years old and is intended for use in classes in the church school and in week day religious education. From the standpoint of style, simplicity, wealth of information, method and suggestiveness, it is an admirable piece of work. However, its view as to the origin and development of the Bible is that of the Higher Criticism and its approach to the Christian religion is that of Modernism. In spite of its many excellent points the book is of doubtful value in a conservative Church such as ours. J. C. S.

The Church and Education. *By Henry H. Sweets.* Presbyterian Committee of Publication, Richmond, Va. 132 pages. $1.00. Written at the request of the College Group of the Presbyterian Educational Association of the South, this book gives a brief bird's-eye view of the rise of education, especially as it came under the influence of the Church in early American life. The point of view of both the State and Church are outlined, and attention is called to the present opportunity of the Church, though more through the pulpit and home than through formal education as such. The church college is favored over the university, due to its smaller size and consequent ability to give more attention to individuals.

Expressly pointed towards discussion groups in all departments of the Church, the book presents few questions and does not easily lend itself to that end. About half of the content is direct quotations, revealing the thought of a wide circle of thinkers, and should, therefore, be stimulating to the meditative student. H. W. M.

This Business of Living. *By L. W. Grensted.* The Macmillan Co., New York. 183 pages. $1.75. This Professor of the Christian Religion at Oxford University has here given us a most stimulating and readable discussion of the problems of life which he very logically tracks through science and art to the Christian religion as the one great solution to the one deepest and all-embracing problem of living. A study of how we bring our problems to the surface and of the customary modes of answering leads to the answer of science. But we need something "more satisfying than truth" even as in Art "we are asking for something more satisfying than a sense of values." Religion as "the character or quality of life itself as a whole, determining the significance of every activity and every purpose," is further presented at its highest in Christ, the Comforter, and "the purging and transforming fire of Pentecost, . . . whose very being is a challenge

to everything that we are." The "way of release" and the final ideal for man are the subjects of two final discussions.

Thoroughly worth while to those who counsel, and most convincingly presented to those who are confused by problems and the problem of life, this book is incidentally a compelling apologetic for Christ as the individual's Master Guide and very real Saviour. Not at all technical in wording, or piously religious, it is dynamically Christian. H. W. M.

CHRISTIANITY IN CHAINS. *By E. G. Lee.* Longmans, Green & Co., London, New York, Toronto. 143 pages. $2.00. Intended as an answer to the religions of Communism and Fascism, this British book is only partly successful. Fascism is rejected because it is too narrow for humanity; Communism, because of mistaken necessitarianism. But Christianity is diluted to mere theism, a modernistic non-evangelical Unitarianism. Here you find some valuable ideas about the study of religious experience; a recognition of blurred and dim awareness; a critique of Christianity with which we must reckon; an attack on the sinlessness of Jesus; a strange unfamiliarity with some Christian commonplaces; and hyper-politeness toward opponents that, going far beyond John MacMurray, gives Communism credit for everything new in Christian thought which the writer finds worth while. W. T. R.

DIVINE-HUMAN SOCIETY. *By Howard H. Brinton.* Book Committee of the Religious Society of Friends, Philadelphia. 107 pages. According to the author: "We now have before us two types of theory of the nature of the ideal social order: the religious ideal which is based upon the concept of a church, and the secular ideal based on such ideologies as Fascism, Communism, Nationalism, Socialism, Democracy and others. The religious ideal in turn presents two varieties, the church as a divine-human organism, inspired by a Spirit within and growing in truth, and the church as a collection of individuals organized to accomplish certain purposes." The author believes that only the latter type can check the disintegrating forces that have been operative in the world since the Renaissance and which have produced the present crisis in world history. This type of society is exemplified at its best in the Society of Friends, as illustrated particularly in its method of conducting its business. One need not accept this claim of denominational superiority to profit from the reading of this book. Its analysis of the weakness and the need of present day society and its exhibition of the ideal and genius of the Society of Friends make it a very valuable contribution to current religious literature. E. T. T.

THE HIGHER PATH. *By F. B. Thorn, D. D.* Zondervan Publishing House, Grand Rapids, Mich. 155 pages. $1.00. A book of twelve well-written sermons from the pen of the pastor of the Second Baptist Church, Houston, Texas. The outlines are new, suggestive, logical and easily remembered. Particularly good is the author's analysis of the Thirteenth Chapter

of First Corinthians, which he calls "A Higher Path." The last five chapters are biographical. Ahab ("Voices from a Vineyard") and Eli ("Negative Greatness") are specially helpful and challenging. R. A. L., Jr.

THE RADIO FOR CHRIST. *By Walter A. Maier, Ph. D.* Concordia Publishing House, St. Louis. 417 pages. $1.50. This book is made up of the addresses of Dr. Maier given over the radio in the Sixth Lutheran Hour. The messages are deeply spiritual, orthodox, evangelistic and practical in their view of the needs of human life. It is a book of helpful and devotional value for the quiet hour. Aside from this the book is worth reading in that it helps us to see how the radio is being used to call the multitudes to Christ and to show its wonderful possibilities for evangelism. J. C. S.

I FORGOT TO SAY. *By F. W. Boreham.* The Abingdon Press, New York. 284 pages. $1.75. It is hard to bank the fires of genius. Having written thirty-one books, Dr. Boreham thought his writing days were over. But after three years of silence this gentle dreamer and gospel preacher of Australia has given his vast circle of readers another volume, delightfully entitled, "I Forgot to Say"—with the sub-title, "A Gust of After-thought."

All the delicate humor and tender sentiment and the tireless play of fancy and flair for analogy that have characterized the author's best essays are present here. Glancing like reflected sunbeams from one gleaming object to another Dr. Boreham's thoughts light up all they touch and find everywhere suggestions of truth to live by. In many of these whimsical meditations there is a clear gospel note. They are pleasant reading, and for those of us who preach they afford a unique illustration of how moral teaching can be invested with poetic charm and a warm glow of sentiment. H. W. D.

THE CROSS ATHWART THE SKY. Lenten Addresses. *By R. E. Golladay.* Zondervan Publishing House, Grand Rapids, Mich. 148 pages. $1.00. There are eight sermons in this book, all grouped around the subject of Lent. It opens with the sermon, "Jesus Faces Jerusalem," and closes with "The Cross Athwart the Sky." The subjects treated are the incidents in the Master's life from Ash Wednesday to Good Friday. At the beginning of each sermon brief passages of Scripture from both the Old and New Testaments are quoted, followed by a prayer; and at the end of each sermon there is a concluding prayer. The sermons are written in a simple and pleasing style and make delightful reading. In fact, the book would be most appropriate and profitable to be read in a family group. J. F. H.

VALUES THAT LAST. *By Clovis G. Chappell.* The Cokesbury Press, Nashville, Tenn. 216 pages. $1.50. Many ministers eagerly await the appearance of each new volume from the pen of Dr. Clovis G. Chappell as models for modern sermons. This new book of sixteen messages falls not one whit behind any of its predecessors. Here is the short opening sentences

which bring one immediately into the theme. Here are the skillful and easily remembered outlines. Here are the pertinnt applications of the ancient Scripture to conditions in one's own congregation, and here are the illustrations from one's own experience that furnish a suggestion as to how much can be done this way to make preaching personal and yet not self-portraying. The personality of the minister shines vividly through this series of positive messages. C. H. N.

THE HOLY SPIRIT. *By B. H. Carroll.* Zondervan Publishing House, Grand Rapids, Mich. 174 pages. $1.50. The author of this book was for thirty years pastor of the First Baptist Church, Waco, Texas, and founder and first president of the Southwestern Baptist Theological Seminary, Fort Worth, Texas. Dr. Carroll was the patriarch of Texas Baptists. It has been said of him that he was a giant physically, mentally and spiritually.

The book is made up of ten sermons, all dealing with the Holy Spirit—His personality and work. As you read this book you are impressed with the thoroughness and the depth of the thought of the author. He is exhaustive and at the same time he writes in an easy and readable style. It will be noticed, however, that the subjects are treated from the distinctively Baptist viewpoint. He rings the changes on the thought that a local congregation of baptized disciples is the only church which has the promise of the Holy Spirit. "It is foreign to any thought of the Scriptures to speak of all professing Christians in the world as the Christian Church." Though we cannot agree with Dr. Carroll in this one point, the book will be found most valuable and will furnish profitable reading on the subjects treated. J. F. H.

POWER OF EVIL. *By Morris Gordon.* Robert Speller, Ltd., New York. 335 pages. $2.50. After serving in the United States Army during the World War, Morris Gordon, author of *Utopia in Chains* and the present book, went to Russia, the publishers tell us, where he became Press Commissar of the Communist Internationale and Prosecuting Attorney-General of the Odessa State Revolutionary Tribunal. Becoming thoroughly familiar with the secret policies and attitudes of the ruling cabal of the Soviet Union, he became convinced that the tactics of the Kremlin could lead only to a complete disruption of Communistic hopes, of all proletarian aspirations and of the progressive ideas of humanity. He gives us here a fast-moving novel of the revolutionary period, in which his own disillusionment with the cruelty and the lust and the sordidness of the Russian beaureaucracy finds vigorous and dramatic expression. It is not a great novel but it is one which easily holds the interest and commends the Christian philosophy of love as over against the Communist philosophy of force.

Mr. Gordon is now lecturing at the Labor Temple in New York and is writing a book to be entitled *The Philosophies of Communism and Christianity*, which will be published soon in two volumes. E. T. T.

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THE PRESBYTERIAN EVANGELISTIC CRUSADE

By the Rev. Ernest Thompson, D. D.,
Pastor Emeritus of The First Presbyterian Church, Charleston, West Virginia, and Moderator of our 1933 General Assembly.

Concerning this foremost topic in our Church today much has already been written both in pamphlets and newspapers. The General Assembly of 1939 might be denominated the "Red Letter" Assembly, using the word in a double sense—one showing that the Church is in the "red" in a most important matter and the other marking, we hope, a step in advance for all the years ahead.

Perhaps, however, we should designate the previous Assembly as the red letter one, for it erected a Permanent Committee on Evangelism with Dr. Donald W. Richardson as Chairman. This Committee made a deep search into certain conditions in the Church which brought forth to the Assembly of '39 some startling and humiliating facts which needed to be faced by an awakened Church. These facts, to state them briefly, were the appalling paucity of accessions to the membership of our Church on profession of faith in Christ for the four year period 1935-1939 as compared with the members added in the corresponding period included in the years 1931-1934: and also the fact that during the past eight-year period there had been a comparatively steady percentage decrease in the number enrolled in the Sunday Schools.

Attention was called to the fact that not only the churches of smaller membership had failed to make an appreciative ingathering but that 121 churches of between 100 and 500 had had

no addition on confession of faith during the year. And even the larger churches, which may have seemed to have had a large ingathering, have had no greater ingathering in proportion to their membership than the smaller churches. So the burden rested everywhere. The disease that needed to be cured was widespread —the disease of indifference and carelessness. The Church as a whole was lacking in the true evangelistic spirit.

There was evidently something the matter with our method of evangelism. It was recognized that there are two general methods of evangelism. One may be designated "mass evangelism." No fault can be found with "mass evangelism" as such nor in itself. We cannot forget that after Pentecost, under the preaching of Peter, thousands were swept into the Church. We cannot overlook also that it is written that when Christ ascended up on high He led captivity captive and gave gifts unto men, giving some to be apostles and some prophets, some evangelists and some pastors and teachers. Now not everyone has the gift of being an evangelist in the sense of attracting a great crowd, holding their interest and drawing them into the Kingdom. We honor all who have such gifts. We give thanks to God for such great evangelists as Whitefield, Wesley, Finney, Moody, Torrey, Chapman, Sunday. They were rare souls. But "mass evangelism" has fallen into disrepute because like so many other good things, such as Christmas, Easter, Mother's Day, it has been commercialized. The money element plays too large a part.

The other sort of evangelism is what we might call "personal evangelism." While we may not all be great evangelistic preachers we all can be evangelists after this type, the type exhibited in the first chapter of the Gospel of John. John the Baptist bore testimony to Jesus as he pointed to Him and said, "Behold the Lamb of God that taketh away the sin of the world." When Andrew had followed Jesus, he went and found his own brother Simon and said to him, "We have found the Messiah (which is, being interpreted, the Christ)." And he brought him to Jesus. And Philip found Nathaniel and saith unto him, "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth—Come and see."

While Peter brought many into the Kingdom through his sermon after Pentecost, the indications, as we follow the narrative in the Acts, are that many more were added by the personal testimony of those who believed. "And they continued daily with one accord in the temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart, praising God and having favour with all the people. And the Lord added to the church daily such as should be saved."

In Ephesians 4:11-12, where we are told that Christ gave gifts unto men, the revised translation seems to convey the idea that these gifts were given for the purpose of stirring up the Church to the building up of the body of Christ. The true mission of the Church, therefore, is that of Evangelism. The command was, "Go ye and make disciples of all nations"—"and they went forth and preached everywhere, the Lord working with them and confirming the word with signs following."

The thought of the Committee was that Evangelism means more, far more, than preaching. The function of the Church is to win disciples to Christ and the Church and to teach them to do the things which Christ has commanded. Evangelism means sincere and unceasing effort on the part of Christians, individually and collectively, to fulfill God's will in winning others to Christ and the Christian way of life; winning them to Christ and building them up in faith and service. The Permanent Committee on Evangelism felt, therefore, that the greatest need was to awaken the Church out of her seeming unconcern about those outside the Church and to impress her responsibility for them. There was a belief that many were hoping and praying for a revival of vital religion in the Church. The thing needed was to crystalize this feeling into action.

Familiar to all who have kept up with the action of the Assembly is

How This Feeling Caught Fire.

The Permanent Committee was very modestly ready to ask for the sum of $1,500 to be granted by the Assembly for the endeavor to start the Church on its God-given task. A ruling

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elder, be it said in his honor, arose with the statement that $1,500 would be a mere drop in the bucket and proposed that the sum of $10,000 be raised for this purpose. But how was the money to be raised with all the pressing demands? If the money were appropriated, it must be raised in a way that would not intrude upon or interfere with any of the other benevolent causes. How? Another ruling elder, well known for his energy and enthusiasm, was called to the platform to endeavor to raise the $10,000. It was suggested that pledges be made by Presbyteries. The scene that followed stirred every Presbyterian heart as the representatives of one Presbytery after another rose and pledged for their respective Presbyteries sums of $150 to $500. When the amount had been totalled, more than the $10,000 had been pledged, and with one accord the Assembly rose and sang lustily, "Praise God from whom all blessings flow." The writer, who has attended many Assemblies, has never witnessed a scene which surpassed or equalled this. A staid, dignified Presbyterian Assembly was swept, not off its feet, for it was happily aware of what this might mean, but into a movement which may wipe away the shame from many a church and many an individual Christian who has never won by personal work a soul for Christ. It was felt that the movement would mean a return to the original way of every Christian seeking to win others for Him.

Planning Toward a Permanent Crusade

It was determined to plan not a spasm of Evangelism but toward a Crusade which should be continuous, not for one month, three months, a year, but over the years. A new Permanent Committee was set up with Dr. Richardson as Chairman and one representative from each Synod as members, these representatives being nominated by the members of the respective Synods present at the Assembly. The Committee had its first meeting at Montreat soon after the adjournment of the Assembly for the purpose of laying out plans for projecting the Crusade. All the members of the Committee were present except one who could not come on account of a previous engagement but who was ably represented by an elder. Much time was spent in prayer for

divine guidance. Each member was called on by name and asked to state what he thought the Crusade might mean and how it could best be set up. After much discussion through the day and late into the night and a meeting into the second day, it was unanimously thought that the responsibility for the Crusade should be thrown back squarely upon the churches—working through Synods, Presbyteries and local congregations and such organizations as already existed in the Church. It was thought best that there be no paid evangelists, no rented office nor office force, no salaries, no superintendent. All the money subscribed by the Presbyteries should be expended in actual expenses in setting up the Crusade, in printing necessary tracts and such supplies as might be demanded by the Crusade itself and in better furthering it. Through the Synod, the Presbytery, the local church, it was hoped that every individual Christian might be reached with the evangelistic spirit.

The Plan of the Crusade

The Crusade was to begin at once. We have all seen or taken part in evangelistic services in which there was no seeming result. Those who have made investigation of their failures have found that those failures have been caused by one or all of four things: lack of preparation, lack of prayer, lack of personal work, lack of perseverance. So the Committee is laying stress on these four things.

Preparation. While the Crusade proper comprises thirteen weeks beginning January 1 and culminating on Easter Sunday in March, yet it was felt that much preparation might be made before January and that preparation should begin at once. In every crusade or evangelistic service the minister must be the key person. He must lead the way. He must feel the need of such a crusade, must have the burden of souls resting on his own heart. He must first sell the Crusade to himself before he can hope or expect to sell it to any others. If there is a minister who has not the burden of souls resting on his own heart it may be questioned whether or not he has not missed his calling. If he is talking evangelism, preaching evangelism, praying evangelism,

he will find many others ready to cooperate with him. So, brother ministers, let us search first our own hearts. Perhaps we need to make the psalmist's prayer, "Wilt thou not revive us?" a little more personal: "Oh Lord, send a revival and let it begin in me.". It will be contagious.

Effort has been made to begin this preparation with the Synod. The representative on this Committee from each Synod, together with the moderator of the Synod, the president of the Synodical Auxiliary and the Chairman of the Synod's Committee on Evangelism, were asked to serve as a committee to arrange for and conduct a conference in the Synod. Most of the Synods have already done this.

The same sort of set-up has been made in the Presbyteries, and many of the Presbyteries, as we know, have carried out this program in setting up the Presbytery's conference with happy results. Some have appointed special committees to visit every church in the Presbytery, especially the vacant churches, to help to quicken them and stir up the evangelistic spirit and effort, for it is recognized that the success of the Crusade rests upon the local church.

In each church the subject of evangelism should be constantly upon the hearts and minds of all within the various organizations. The church Session, the Board of Deacons, the Auxiliary, the Sunday School officers and teachers, the Young People, the organized classes, should all be enlisted and each should think of itself as an evangelistic agency. It is a leaven that should leaven the whole lump.

In the preparation for the Crusade and the carrying it on, much should be made of

Prayer. Every evangelistic crusade worth the mention began in prayer, the prayer of some individual or group of individuals. Christ instructed His disciples to pray for more laborers in the great harvest field to gather in the already ripening grain, for more to shepherd the sheep not already in the fold. The Holy Spirit, without whom we can do no work, was and is given in answer to prayer. It was prayer that brought together Peter and Cornelius, the one wanting to know what he might do and

the other who knew what to tell him. Guided by prayer, Paul went to Philippi where he won the first convert in Europe. It was in a prayer meeting that the power was generated by which Peter's bonds were loosed and the iron gates were opened. Attention has been called to the difference in the results which followed in Paul's preaching on Mars' Hill and that of Peter at Pentecost. We cannot say that Paul was less abandoned to Christ than was Peter. But Peter was preaching his sermon in the midst of a band of praying men and women and Paul was not. Prayer is necessary for a succesful evangelistic crusade. Let there be much prayer now and all through the Crusade. Form prayer bands, prayer meetings, group prayer meetings. Have a prayer list of those for whom you are praying and whom you are expecting to win as members for Christ and the church. "Brethren," said the great apostle, "pray for me that utterance may be given unto me in opening my mouth to make known with boldness the mystery of the gospel, for which I am an ambassador in bonds." Let us pray for one another.

Personal Work. We are not all fitted to be great evangelistic preachers but we all may be evangelists in the true sense of the word, bearing witness for Christ, telling what He has done for us. Witnessing includes not simply preaching from the pulpit, which is the easiest part of a minister's work, but witnessing face to face with an individual. Where possible, let us gather about ourselves a group of personal workers who have been trained in some degree to do personal work in winning souls and to whom we may assign someone who is on our prayer list. The most fruitful field for soul winning is the Sunday School. Let us keep in close touch, therefore, with our Sunday School teachers and department heads. Let us have decision days in the Sunday School, and communicants' classes, giving to all our pupils who have been instructed in what it means to be a Christian an opportunity to confess Christ. In many church Auxiliary circles there are members who are not yet church members or confessing Christians. Surely there is opportunity to reach them.

Perseverance. Many evangelistic campaigns have failed for lack of perseverance. We grow weary in well doing; we fall by the way. We are discouraged by our failures. It may be possible to be too insistent with one to whom we may be talking and with our own people. It is possible to drive one away by arguing. Arguing is the worst thing we can do. But we may give a loving invitation to Christ as Philip did to Nathaniel, "Come and see." Let Christ make His own impression. We may invite another to a preaching service where he may be brought under the influence of the gospel. One may be reached by prayer over leagues of space.

Thus, by careful preparation, by unceasing prayer, by prayerful personal work, by unflinching perseverance, the Committee feels that there is no end to the results that may be expected and realized through the definite period of

THE SPECIAL WEEKS OF THE CRUSADE

from January 1 to March 24.

Through these thirteen weeks the call of opportunity, the call to repentance and confession will be honored by the fulfillment of God's promise: "If my people, who are called by my name, shall humble themselves and pray and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sins and will heal their land."

The thirteen weeks are to be marked by evangelistic preaching in which it is hoped that each minister will, in so far as it is practicable and wise, do his own preaching, with his officers and members upholding his hands by attendance and praying for him.

From my own experience I have found that it does me good to know what other ministers are preaching about and how they approach an evangelistic service. I find that usually evangelistic services begin by the first few days being devoted to preaching to the church members themselves. For the church must be in the right attitude. A little priming of the pump will often start the water flowing. So perhaps no one will resent a few suggestions along this line. I know I would not. So I would offer the following

SUGGESTIONS

January: devoted to church members on such subjects as—
The Cost of a Revival;
The Need of an Evangelistic Crusade;
The Lost World;
A Lukewarm Church;
What the Church Can Do and Its Responsibility.

February: devoted to the unsaved, on such subjects as—
The Crime of Sin and Its Cure;
Repentance—Saving Faith—Regeneration;
What It Means to be a Christian;
The Necessity of Being Born Again;
The Lordship of Jesus;
The Cross.

March: devoted to Preaching for Decisions, on such subjects as—
What Think Ye of Christ?
What Shall I Do With Jesus?
The Danger of Postponing Decision;
Christ the Only Saviour;
The Power of His Resurrection;
The Necessity of Confessing Christ.

Brethren, let us search our own hearts and let God search our hearts by the lamp of His Holy Spirit. Let Him search and know our hearts: try us and know our thoughts and see if there be any evil way in us and lead us in the way everlasting.

Let us be not slothful in the business of our Christ, but fervent in spirit, keeping our spiritual glow, serving the Lord, continuing constant in prayer.

Sin worketh, Let me work too.
Sin undoeth, Let me do.
Busy as time my task I'll ply
Till I rest in the rest of Eternity.

Time worketh, Let me work too.
Time undoeth, Let me do.
Busy as time my task I'll ply
Till I rest in the rest of Eternity.

Death worketh, Let me work too.
Death undoeth, Let me do.
Busy as death my task I'll ply
Till I rest in the rest of Eternity.

THE MINISTER FACES MARRIAGE AND FAMILY PROBLEMS*

By the Rev. Ansley C. Moore,
Pastor of the Peace Memorial Presbyterian Church, Clearwater, Florida.

My chief qualification for discussing this theme lies in the fact that I am gravely concerned about marriage and the family. There is a heavy casualty list among the married today. The twain are not always one. And it would be a dull minister indeed who did not carry in his heart a deep desire to help his people build "the home God meant."

Let us begin by reminding ourselves that there are five major social institutions: the family, industry, government, church and school.[1] And let us remind ourselves also that there are seven major functions of the family: reproduction of the population; care and training of the young child; material service and supply; education and training of older children; recreational functions; social control or discipline, and emotional satisfactions through intimate, personal relationships.[2]

I. Radical Changes in Family Life

With these functions as a background, it will be helpful if we examine at least some of the changes which are taking place in these functions, some of the forces which are hammering away at the family.

1. Since the industrial revolution, economic functions have moved from the home to the factory.[3] Spinning and baking, for example, have put on their hats and walked out of the home and taken up their residence, apparently permanently, in the factory.

(*The substance of an address delivered at the Presbyterian Ministers' Forum, Montreat, N. C., August 24, 1939. Quotations from books are printed by permission of the publishers).

[1] *Plan for Marriage,* J. K. Folsom, p. 256. Harper & Bros., publishers, New York, 1938.

[2] *Ibid.,* p. 256.

[3] *Ibid.,* p. 257.

In Colonial society, the majority of adults worked in the home or on the farm—an extension of the home. Today only one-half of the adults of the United States are farm workers or home-makers, the other half being gainfully occupied apart from the home. This has radically changed the character of home life.

2. Formerly the school was chiefly for the prosperous.[4] Today schools take the four-year-old in kindergarten. He is then taken by public educational institutions through pre-school, nursery school, high school, vocational school, and college and professional school. Almost nothing is left for the home to do in the way of formal education. It is significant however that the Parent-Teacher Association is now stressing certain "home projects." This transfer of the educational function from the home to the school has materially changed the home life of today.

3. Leisure time once spent in chores and play at home is now spent with the Boy Scouts, Girl Scouts, Y.M.C.A., Y.W.C.A., Daily Vacation Bible Schools, welfare agency programs, city recreational programs, Girl Reserves, and young people's organizations of the churches, together with extra-curricular activities in connection with the public schools, such as bands, orchestras, etc.[5] The removal of the play activities from the home to institutions has had its effect upon the home.

4. Still another thing which is profoundly influencing the modern family is the knowledge of birth control, which has spread in the western world, whether we like it or not, like the knowledge of the discovery of gold. This problem bothers not only the moralist but also those who are interested in population problems. "The big houses contain the little families, and the little houses the big families."

Farmers and unskilled laborers are the only ones in the United States which have birth-rates above minimum replacement needs, according to Folsom, and the skilled and semi-skilled are barely replacing themselves. The business, clerical and professional classes are committing gradual race suicide. Allowing for non-marriage and premature deaths, the average couple, continues

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[4] *Ibid.*, p. 257.
[5] *Ibid.*, p. 258.

Folsom, must produce 2.62 live births in order to maintain the population. This means that the ideal family should have three children, not two. Allowing for those unfit physically, many must have four or five children.[6] In 1920 investigators found that the everage American young person wanted two children. In the 1930's a change had come—the average American young person wanted three children and did not have the cynicism about marriage that an earlier generation had.[7] "Frederick Osborn recently pointed out that if every couple could be enabled to have just the number of children they appear to want, we should have a eugenic birth-rate."[8] I believe it was Professor Folsom of Vassar who said that in 1970, when our national population is supposed to begin to decline, and when we realize that the Orient has reproduced by leaps and bounds, the soil will perhaps be prepared for some American demagogue to unleash forces such as National Socialism has unleashed in Germany.

That birth control is widely practiced in Europe and America there is not a doubt. The Daladier government is so gravely concerned over the falling birth-rate of France and the pressure from her rapidly expanding neighbor to the east that it published in July what the French call "The Family Code" and which I saw being sold on the streets of Paris this summer for two francs. By the code, a workman of France will receive from the government 1,500 francs, or about $37.50, a month by having six children and by his wife remaining at home rather than being gainfully employed. My own wife did not say so, but she was probably thinking that if a French woman had six children she would have to stay at home! This grant from the government will double the income of the average workman. Mussolini, alarmed at the low birth-rate of the Italian people, has offered prizes to the largest families in Italy. That the knowledge of birth control has spread amazingly throughout the western world, there is no doubt.[9]

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[6] *Ibid.*, p. 269.
[7] *Ibid.*, p. 272.
[8] *Ibid.*, p. 272.
[9] See, e. g., quotation from *Case Against Birth Control,* E. R. Moore (D. Appleton-Century Co., publishers, New York), in *Marriage,* E. R. Groves, p. 337 (Henry Holt & Co., publishers, New York).

Ever since the appearance of the essay on population by Thomas Malthus, an English clergyman, in 1789, the controversy over the ethics of birth control has raged, but into this subject we cannot go. Suffice it here to say that birth control is in no small degree changing the family life of the western world.

5. Another factor influencing marriage and the family today is the utter confusion in both civil and church courts regarding divorce. In civil courts the extremes run from South Carolina, where no divorce is possible, and New York, where few grounds are recognized, to Reno, where a man gets a divorce if he does not like the color of his wife's hair or the way she cooks his pancakes. A leading lawyer in his community said to me recently, "Every divorce lawyer is guilty of perjury." To indicate further the extent of this confusion regarding the matter of divorce, a leading Florida lawyer who was just back from the meeting of the State Legislature in Tallahassee told me recently that if all the bills introduced at the last meeting of the Legislature intending to make divorce easier in Florida had been passed, this state would have become another Nevada. "And," he added, "whiskey is at the bottom of 95% of all the divorces I handle."

When we come to the Church at large, the confusion is just as widespread. One branch recognizes only the Biblical ground, another branch recognizes other grounds. One branch permits only the innocent party to re-marry, another branch asks no questions but re-marries any and all who come to the church for marriage.

An excellent summary of the attitudes to divorce of the various branches of the Church is contained in the 1938 report of our General Assembly's Committee on Social and Moral Welfare. According to that report, divorces have increased at an alarming rate in the past fifty years. In 1887 only 28,000 divorces were granted. In 1929 about 200,000 were granted, an increase of seven-fold in forty-two years in the United States, while during that time the population of the United States grew from 50,000,000 to 122,775,000, an increase of less than two and one-half-fold. This report goes on to say that a comparison with Canada is startling. In 1931 there were only 684 divorces in the entire

Dominion with a population of over 10,000,000. In our country in 1930 there were 1,062,626 divorced persons.

The Bureau of Census lists as the most frequent grounds of divorce: adultery, cruelty, desertion, drunkenness and non-support. *The Encyclopaedia of the Social Sciences,* continues this report, states that for the years 1867-1916 desertion was the chief ground, accounting for 36-40% of the cases. For 1867-1871 adultery was the ground in 25% of divorces. Out of 3,105 divorces granted in Reno in 1932, only three were granted on the ground of adultery. Desertion in its many forms was the cause of the majority of the cases. The American Academy of Political and Social Sciences says that 80% of the divorces lead to early re-marriage.

We need a clear voice today regarding divorce. Our Church must either hold to its traditional view and proclaim it faithfully so that all can hear, or we must re-think our whole position and perhaps say that Jesus was not legislating for all time when He spoke about the re-marriage of divorced people but was rather speaking to a specific situation in His own day, and, further, we would have to recognize that humans who make errors in every other realm of life, also make mistakes in this delicate and precarious matter of the choice of a life mate. It is clear that the confusion with regard to divorce and re-marriage is having its effect upon the family and modern home life.

6. Another influence upon the family is the change in our ideas of the duty of government. We heartily endorse unemployment insurance, old age pensions, etc., but the taking of these responsibilities by the government is changing family life. Children will not long feel responsible for their parents in old age when the government takes over their care.

7. Still another factor in the changing family is the part the movies play in shaping our ideals. Our generation of bored, fed-up, jittery, disillusioned individuals has become a generation of hero-worshippers and 57,000,000 of us worship weekly at Hollywood's shrine—vicariously enjoying the sins we never dared commit ourselves. And many of these poor Hollywood stars, many of them mere children, marrying and re-marrying four, five

and six times, confessing that in the greatest drama of their lives —marriage—they are poor actors and failures, are setting our ideals of love, marriage and the home! These Hollywood gods and goddesses upon whose marriages the last curtain has already rung down not only determine the shape of our women's eyebrows but the ideas of love and marriage of thousands the Church never touches!

II. Functions That Abide

Now we have seen that most of the major functions of the family, mentioned at the outset, have been radically changed by modern life. A few of these functions, however, remain entirely in the home today. The annual report of the Bureau of the Census on "Birth, Stillbirth and Infant Mortality Statistics" says that at least 96% of American births are within wedlock.[10] The care of children remains largely in the home. Not over 2% of American children are reared in institutions or foster homes. The family sociologists say that the emotional function of the family is becoming *more* important rather than *less*. Young people, uncertain of "success," turn more and more to the personal intimacy of family relationships for "emotional anchorage."[11]

The American Telephone Company in its exhibit at the New York World's Fair gave away 150 to 200 long-distance telephone calls each day. Most of those who put in calls called home. One could listen in on the conversations, and I was impressed with what they talked about. Their conversation was not about business, government or education, but "How's Dad?", "How are you, Mother? Over your recent illness?", "Why haven't you written lately?", "Is little Sister back in school?" Homey subjects, all,—subjects having to do with the family circle.

III. Trends

Out of this tangled skein let me point out certain trends, and perhaps we can discover whether we ought to sing hallelujahs over the family or wring our hands and sing a funeral dirge.

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[10] *Plan for Marriage,* J. K. Folsom, p. 259.
[11] *Ibid.*

1. With the departure of various functions from the family such as industry, education, leisure time activities, etc., the authority of parents over children has undoubtedly decreased.[12] When our thinking is clear, we would naturally expect this to happen when the children no longer look directly to parents for education or training for a profession or for guidance in play activities. They now look to institutions for these functions and there has been a consequent decrease in the authority of parents over their children's time, talents and interests. Perhaps this has contributed toward changing the type of parents we have in the modern home. I heard Dr. Regina Wieman, the psychologist and the wife of Dr. Henry Nelson Wieman of the University of Chicago, lecture for a week on the freedom of the will from the point-of-view of the psychologist, and many times she referred to the type of father who would rise up and roar and expect the household to quake. I quoted these phrases to Dr. James Black in Edinburgh in July as we discussed what is happening to the family in Scotland and he said with a twinkle in his eye, "In Scotland today the young people rise up and roar and their parents quake!" That type of father who perhaps was necessary in the past to give unity to the family in pioneer days is rapidly passing. "Obedience has ceased to be a value cherished for its own sake."[13] It is true that the police and juvenile courts are often forced to take over waning parental discipline. But at the same time it is true that there are faint but unmistakable signs of a new parent-child relationship not possible in the old family where the father was the lord of the manor. It is the comrade relationship between parent and child, the "pal" idea based upon affection and comradeship, which is replacing the older obedience and authority.[14] Today, unless parents can win the respect of their children by strength of character, mental vigor and a progressive spirit, they do not get that respect. And I suspect that this is good for the parents!

2. A second trend is that marriage is still on the increase in spite of war, depression and the alleged break-down of public

[12] *Ibid.*
[13] *Ibid.*

morals. Every year 1,327,000 persons marry in the United States. For forty years now marriages have been on the increase. Why? Because in spite of easy morals young people still seem to feel that the highest fulfilment of their dreams comes in building a home. The average couple back from their honeymoon go to a place of their own, if it is only to a two-room flat. Only 75,000 of the 30,000,000 families in the United States live in hotels and boarding houses. Again, the *average* American couple have a baby in the second year of marriage in spite of the fact that 5,000,000 women are gainfully employed. And the *average* American couple has three children.[15] In all of this there is room for tremendous encouragement.

3. Another extremely encouraging thing is this: Now that divorces are so easy to get, and now that the social stigma has been almost entirely removed from divorce, we may be sure that those marriages which survive really work. And 84 out of 100 survive, a rather high average after all for so grave and delicate a matter as marriage. We preachers under the stress of the preparation of so many sermons, are prone, hastily, to look exclusively at the 16 which fail, and we wail. Occasionally out of fairness we ought to look at the 84 that survive and really work, and rejoice.

IV. Strengthening Marriage

Perhaps at this point it might not be amiss for me to make a few practical suggestions as to what the minister and the church might do in this situation. To be sure, the social system in which the family finds itself is pathological and needs treatment as a whole, but here we are trying to isolate this one social institution —the family—and consider it. What can we do to strengthen marriage? Certainly the Church's field lies in strengthening marriage rather than in trying to restrict divorce. What can we do?

One-half of all my counselling time as a minister is spent with couples having marital difficulties, and 75% of all the cases I deal with center around either sex or money or both. But the trouble is that when the patient comes to me he is all but dead. This drives

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[14] *Ibid.*

[15] *New York Times* Magazine Section, June 18, 1939.

me back in my thinking about the problem to the young people in the church who are about to marry or who will some day marry. The Church must start back there with them if we are to have successful Christian homes. We can no longer leave this task to colleges and universities like Vassar, the University of North Carolina, the University of Iowa and others, as good as the courses which they offer are. We must take this responsibility ourselves. We can avail ourselves of material such as *Plan for Marriage* by Folsom (Harper & Bros.), *Marriage* by Groves (Henry Holt & Co.), *The Home God Meant* by Luccock, *Family and Church* by Sherrill, *Marriage and Sexual Harmony* by Butterfield, *Harmony in Marriage* by L. F. Woods, *Men, Women and God* by Gray, *Married Love* by Marie Stopes, etc.

My own feeling is that the minister could spend his time no better than by taking small groups of young people on Sunday night and discussing such themes as "Finding A Mate In Modern Society," "The Philosophy of the Budget," "The Purpose Of Marriage" and "Making A Home Christian." Then we can take groups of young married couples—with the minister's wife taking the women if she is the type—and discussing with them such themes as "Sex Adjustment in Marriage," "Birth Control," "The Married Woman and Work," "Family Life and Religion," "The Family and the Church," etc. At the present time I have a class of 32 young married people which is meeting for a series of six discussions on these topics: "What Is Happening To The Family Today?", "The Causes Of Divorce," "Managing Our Incomes," "The Art Of Marriage" and "God And Our Children." Certainly we can preach on these matters without being sensational or secret sensualists.

As I think about this whole matter of marriage and the home it becomes increasingly clear to me that the church must get at least three things before our people if we are to strengthen marriage, taking a cue from the dictators who believe that repetition leads to conviction.

1. The first great principle is very elementary but very vital: The family idea is not man's idea but God's. In the record of the creation God said, "It is not good that man should be alone. I will make a help meet for him." The thought seems to be that the

family man is made complete. The inspired psalmist cried, "God setteth the solitary in families." Again, it was not in a school, a church, a business or a government that God chose to come and reveal Himself, but in a family circle. When our Lord wanted to reveal His great supernatural power, He chose a family circle in the making—a wedding in Cana of Galilee. When He wanted to reveal the spirit necessary for entrance into the Kingdom of God, He chose the smallest member of a family as His illustration—a little child. The family idea is God's idea, and that forever dignifies it and makes it permanent. This thought riveted in the hearts of our people would perhaps keep many from treating marriage so lightly.

2. The second idea which the church must hold clearly before the minds of our people if marriage is to be strengthened is as simple but as vital as the first: Monogamy is an achievement, one of man's greatest, one that many have to strive to appreciate. There is nothing new about the modern ideas of free love and promiscuity. Polygamy and polyandry are as old as the hills. But the experience of the race is that it is better for one man and one woman to be married to each other and to be loyal unto death to each other. It is better for them and better for their children. When a third party enters this relationship, something is spoiled and lost. We have the sad testimony of thousands who have tried unfaithfulness and say that it brings nothing but regret, tragedy and tears. And we have the glad testimony of other thousands of the faithful who say that it brings joy, peace and satisfaction. We need to repeat these simple truths again and again in our preaching.

3. The third elementary truth which needs to be repeated if we are to stem the tide of divorce is that family life has to be cultivated to be appreciated. It takes times to be a *real* father. I confess with shame that for the first time I came to myself recently and realized that I am a family man. As the minister of a very active church I am gone from home every evening, out every day and rushed at mealtime. There is no time for my children. Unless I do something about it, in my old age and in my loneliness I shall wonder why I did not take time for the cultivation of family life.

It not only takes time to cultivate friendliness, sympathy and understanding between one's self, his mate and his children, but it also takes times to cultivate religious life in the family circle. Seventy-five per cent of all Protestant families have no religious life whatever in the family circle. The response that our church had to "Day By Day" indicates that many want to cultivate religious life within the family. Of all the couples that have been to my study with marital difficulties I have never found *one* that had any kind of spiritual fellowship together at home, and you may be sure that I ask every one. Somehow we who have the right to say "I now pronounce you man and wife after the ordinance of God" must persuade these couples who turn from the altar to face this mad, materialistic world that if they are to reach for the stars, as Nora Waln would say, they must be anchored *as a family* in Christ. And it takes time to cultivate family religion.

I understand that the Swiss have erected two statues of the most famous of all their teachers—the great Pestalozzi. The first one, erected in the city of Zurich, was a statue of the old man bending over in the act of pouring out his life for his students. In front of him there stood a lad and a lassie. Their backs were turned to the teacher and he had a hand on the shoulder of each. Their eyes were lifted and gazing intently into the eyes of the great Pestalozzi. The more the Swiss thought about this statue, the more they became convinced that it did not represent Pestalozzi in all his greatness, so it was torn down. Another was erected in its place. This time Pestalozzi was standing as before, bending over in the act of pouring out his life for his pupils, but in the new statue there was a single lad, standing, as before, with back turned to the teacher and with head uplifted. If you look closely at this statue, you will see that the eyes of the lad are gazing this time not into the eyes of his schoolmaster but, beyond his eyes, into the heavens and into the eyes of Pestalozzi's God. This is the high task of all parents; to fix the eyes of their children, not upon their own eyes, but upon the Great Teacher of us all. Here lies the real spiritual opportunity of the minister. And when we accept the challenge of this opportunity, we can say indeed that we have at least faced marriage and family problems.

A PEW CONSIDERS THE PULPIT*

By the Rev. Kenneth J. Foreman, Ph. D., D. D.,
The James Sprunt Professor of Bible and Philosophy,
Davidson College,
Davidson, North Carolina.

"I feel two natures struggling within me," said a man who thought himself unhappy. Really, he was fortunate if he had only two. Some of us have more than that. In my worse moments I sometimes feel as if there were a sort of Donnybrook Fair going on within me. Of the various natures who make their home, or try to make their home, under my skin, two of the most vociferous are the preacher and the professor. They do not always see eye to eye and they have many arguments. The preacher sees things from the viewpoint of the pulpit, where as a matter of fact he often stands. The professor is more accustomed to seeing things from the humbler station of the pew, where he often sits. So this morning the professor is to have his way. Yesterday the preacher talked his heart out, and this morning the professor feels like talking his head off. If the professor is allowed to speak this morning, let it be understood that it is myself talking to myself, not myself standing here and castigating you. The title of what is to be said may be called "A Pew Considers the Pulpit," or "Thoughts About Church the Morning After," or perhaps just "The Minister and Me." Whatever you call it, you understand that I have listened to my own sermons more often than to any of yours—most of you I have never heard at all—so that if anything appears to be harsh or unwelcome, please remember that you are overhearing me talking to myself, and that it is I who need correction most of all.

The pulpit touches the pew in three possible ways: in preaching, in public worship and the sacraments aside from preaching, and in personal friendships and intimacy. I may be allowed to refer you to two articles I have written, one called "The Min-

*A paper presented to the Charlotte-Mecklenburg Ministerial Association, Charlotte, N. C., and published at its request.

ister as Artist," the other called "In Spirit and in Truth," both in back numbers of the UNION SEMINARY REVIEW.[1] They contain something of what I might say of the minister as pastor or as priest. Just now, let me confine myself to the *minister as preacher.* This is a pew talking about the pulpit, the preaching pulpit. I cannot claim to be a representative man. I have no brief for all your congregations. I can speak more truly if I speak for myself, only one sort and condition of man. There are all sorts and conditions of men; and one of two things generally happens in a congregation. Either the minister appeals to one sort alone and the whole membership runs to one certain type; or else the minister tries like Paul to be all things to all men that he may by all means win some. But the minister who does this knows very well that a sermon which will appeal strongly to one pew and do the people in it a great deal of good will go over the heads of some other pew or even offend them altogether. So I do not profess to speak for all pews, only for myself.

I. WHAT I DO NOT WANT

Let me tell you first of all *what I do not want from my preacher,* whoever he may be.

1. *I don't want apologies.* As Elbert Hubbard used to say, your friends don't need it and your enemies won't believe you anyway. I know when you have preached badly, and you don't have to tell me. If you have offended me, and done it in what seems to be the line of your honest duty, don't take it back. A minister who had preached a rather hot sermon noticed a prominent member of his vestry looking most uncomfortable, and the minister recalled that that particular man was a notable sinner and must have found that sermon a pointed one. So afterwards he sought him out and said, "I hope I didn't come down too hard on you Sunday morning." "Oh, no," said the prosperous sinner. "It's a poor sermon that doesn't hit me somewhere." I don't want apologies, I don't want you to hit gently when you should hit hard. As they say in Golden Glove circles, don't pull

[1]October, 1935, and October, 1938, respectively.—Editor.

your punches. You know Timothy Dwight's poem about the Smooth Divine:

> "There smiled the Smooth Divine, unused to wound
> The sinner's heart with hell's alarming sound.
> No terrors on his gentle tongue attend;
> No grating truths the nicest ear offend.
> That strange new birth, that methodistic grace,
> Nor in his heart nor sermons found a place . . .
> 'Twas best, he said, mankind should cease to sin,
> Good fame required it; so did peace within.
> Their honors, well he knew, would ne'er be driven;
> But hoped they still would please to go to heaven."

2. If you will allow me to express it in the vernacular, *I don't want to be hollered at.* Of course you know what I mean. You cannot preach and ought not to preach in a conversational tone, especially if your congregation is a large one and your voice is small like mine. The oratorical style is not the conversational style. Furthermore, as we say in Buncombe County, a sermon isn't much account without rousements. If you are in earnest, you will surely come to some sort of crescendo somewhere. If you have any passion in your soul it will show. But why pull out the loud stops, push over the great swell and bear down fortissimo all the way? We get tired of it. It's like a woman who underscores half the words in a letter. There used to be, so Ritchie Smith told us, a great preacher who usually began his sermons carefully reading from his manuscript. When about half-way through, however, he usually was so warm in his subject that he would lay the MS. aside and conclude in a great flow of extempore pleading. This man came to be a professor in a theological seminary. It was noticeable that his pupils all had a certain mannerism. They all began their sermons from written notes, and after about ten minutes of that, each man would put the MS. down and begin to roar. Let there be the full diapason of great feeling, yes, but don't make your sermons one continuous roar.

3. *I don't want dogmatism* from the pulpit. Some people do. I came in on the bus to Charlotte once with a countryman who

had moved to town and joined the Second Presbyterian Church. He admired Dr. McGeachy, then the pastor, immensely. I had heard Dr. McGeachy's sermons praised by the intelligentsia, but here was a man who had lived on a farm all his life, been to school very little, but liked the doctor's sermons just as much as the most highly refined members of his congregation. What is it, I said, about his sermons that you like so much? "Well," he said, "in the first place, he don't never say B till he's said A first." In other words, he was logical. "In the second place," he said, "I been listenin' two years now and I ain't never heerd him say *probably*." Now that listener wanted a dogmatic preacher, one who could never admit the slightest doubt about anything he said. Some of your pews are like that, some whole congregations are like that. But if you have any professors about, they don't like that. One of the essentials of scholarship is being able to qualify your statements. One of the first steps in scholarship is to recognize that virtually all statements, to be strictly true, must be qualified. If you have never learned to say *probably*, you are not considered intellectually respectable. A textbook, a doctor's thesis, that never used the word probably would be laughed out of existence. One reason why there is so much strain between the intellectual and the religious world today, one reason why so many highly intellectual people have turned their back on the Church, is this unwillingness to say Probably. Now I know, I admit, that the masses of people like dogmatism. From the Mormon Temple to the Vatican by way of the Garr Tabernacle, millions of people like dogmatism; but there are also a few who don't. (There is another side to this which I shall mention after a while.)

4. *I don't like professionalism.* Here of course, as everywhere else, I speak under the spell of my personal prejudices. And I am prejudiced strongly toward the democratic idea of the ministry. I don't like titles, Reverend, Doctor, and so on, I like to be called and to call other ministers by the democratic title of Mister. That is what I should like to see in the pulpit,—not a priest, not a D. D., not a clergyman, not an ecclesiastic, I

want a minister,—some one who is human first of all and who can meet me on the human level.

5. In this connection, *I don't want outworn and highly specialized jargon* from the preacher. Much of our preaching goes in one ear and out the other simply because the words we use are good but they have ceased to mean anything. We use technical theological language, we flatter ourselves that we are talking the language of Canaan but we forget that we are not talking to Canaanites. As a listener I like to feel there is some connection between what the preacher tells me on Sunday and the sort of world I live in on Monday. Some ministers who are direct and simple enough in ordinary conversation somehow float into the vaguest sort of general expressions when once in the pulpit. They pray for the afflicted handmaid of the Lord in her present distress, and everybody wonders who the handmaid can be, and did her husband leave her or what. Why don't they pray for Sister Jones who fell down the cellar stairs and broke her leg this morning? I know another minister who can hardly make a direct statement from the pulpit. On Monday, he would say, "Mr. Jones went down to the grocery for a sack of sugar." But if he referred to the incident from the pulpit he would feel it necessary to say, "One of our beloved brothers journeyed to our mart of trade to purchase additional sustenance for these uncertain days just ahead." Then other preachers always use language they got out of a theological textbook, or language which was once exciting but has long since ceased to be. Someone has said that the object of the preacher is to make the obvious, arresting; but you can't do that with vague, technical or outworn language.

II. What the Preacher Must Have

Well—for my part, I don't want the preacher to apologize, to pull his punches, to yell at me every minute, to be dogmatic or merely professional. Now let me speak of one prerequisite which he *must* have, if the minister is to do me any good at all.

He must have my respect. Respect, not liking. Here I may

differ from most people. For my own part, I do not need to *like* a minister but I do need to respect him. I cannot be congenial with all good people. There are too many different temperaments in the world. But the minister must command my respect—my moral respect, my intellectual respect. Now I may respect a man as a man and yet not as a preacher. I may have the highest regard for a man's sincerity, his high moral ideals and his consistent Christian life; but if he hasn't my intellectual respect I won't get much out of his sermons. Conversely, a man may be brilliant, intellectual, a man of unquestioned learning, but if I think he is selfish, or a liar and in general unwilling to listen to his own preaching, I can't get any good from his sermons. But if I believe in the man's sincerity, and if I believe further that the man knows what he is talking about, if he shows respect for facts and a competent knowledge of them, then I can listen with profit.

III. What I Need the Preacher to Do for Me

Now let me say what I *want,* in fact what I *need,* the minister as preacher, to do for me.

1. I want him to *open my mind.* A good sermon, to be good for me, must offer me some intellectual stimulus. Some people like to sleep in church. I don't. My sofa at home is much more comfortable. I want to be waked up. One of the highest compliments that can be paid to a minister is to say, "You have given me something to think about." If I really do think about it, it may have an effect on my whole life. There is a time for soothing, comforting sermons. Our Lord preached such sermons. But if you will examine the sermons and teachings of Jesus you will find far more of the stimulating than of the soothing sort. And that is true, too, of the prophets in the Old Testament. I want the modern prophet to open my mind by forcing me to think.

I want him to show some evidence of *reading* and to suggest reading for me. One of the poorest preachers I ever had to listen to never indicated that he had read anything but his text and the local paper. Why are preachers like Dr. Cadman, Dr. Sizoo, Dr. Harris Kirk so powerful? Partly because they are great

readers. Dr. Sizoo reads three books every week, Dr. Cadman used to read one every night (he's dead now). Dr. Kirk commands the respect of the most intelligent of university congregations partly because of his tremendous range of reading both of science and of literature. The minister ought to have more time to read than I have. He is subsidized so that he will not have to earn a living by teaching or selling life insurance. Some people object to book reviews from the pulpit. For my part I should welcome them. I mean reviews of religiously important books. As a busy man I may not have time to read books like *It Happened in Galilee* or *The Christ of the Mount* or *Digging Up Biblical History*. But if the minister would devote half an hour to telling me what is in a book like that, it would be better than—some of my sermons, at any rate.

I want him to open my mind by showing me *some new aspect of Christianity*. I shall always be grateful to the minister who showed me when a boy that Bible study was not something for old and stupid people, that young people, brainy people, need not be ashamed of delving into it and would find rewards in doing it. I recall with gratitude the man—incidentally not a minister but a vestryman in the Episcopal Church—who first set me thinking about the Trinity. I wish a minister had done it—the only sermon I ever heard on the Trinity is one I had to preach myself. But it finally dawned on me that this doctrine is not just a mystery, not just a theological curiosity, not a catchword or an outworn Greek formula. I agree with Micklem that it is the indispensable and basic dogma of our religion—well, that was as intellectual as much as a spiritual discovery. I remember first waking up, some eight years ago this May, to the social aspects of the gospel, discovering that religion and economics are not in two separate compartments. No doubt there is yet a great deal to be discovered, and I want a minister to open my mind and keep opening new windows in it, looking out on new aspects of Christian truth never before perceived.

2. I want the preacher to *open my heart*. This is vague language, I admit. Let me try to make it more definite.

Opening my heart—by this I mean, first, that I want the

minister, as preacher, *to show myself to me.* I want him to take the lid off my heart and make me look in, see what is there. He can do this in various ways. One of the best is not by talking about me at all but by opening the Bible and telling the inside stories of the characters there. I am thinking of the sort of thing done so well by Clovis Chappell, Dr. Russell Bowie, Dr. Macartney, Dr. H. E. Kirk and others. If the analysis is keen and honest, the preacher does not need to point his finger at me. The Spirit will say soon enough, "Thou art the man." I need to have my heart opened—to see my worst and also to see my best. As Dr. Soper once said, the best that is in you is just as truly yourself as the worst that is in you. It is God's method with man. In Moses, in Isaiah, in Jeremiah, God saw something that the men themselves found it hard to believe they possessed. It was our Lord's faith in men that saved them quite as much as their faith in Him. He was always seeing even in the lowest of men something neither they nor their dull neighbors had ever dreamed existed. If I may paraphrase Browning:

> All instincts immature, all purposes unsure,
> That weighed not as my work, yet swelled the man's amount:
> Thoughts hardly to be packed into a narrow act,
> Fancy that breaks through language and escapes:
> All, I could never be, all, men ignored in me,
> This, I am worth to God, whose wheel the pitcher shapes.

For another thing, opening my heart means *giving emotional force to what has been intellectually accepted.* I remember my emotional discovery of the doctrine of salvation by faith. I had known it. I was a Christian. If anyone had asked me, I knew the catechism answer, I could repeat the Scripture. But one day—I remember the weather and the place, the broom-sedge in the mountain clearing and the dark woods ahead—for the first time in my life I realized it was *true*—with my heart, not with my mind—that "by grace ye are saved, through faith, and that not of yourselves, it is the gift of God." It was as if the whole horizon of life had suddenly shifted. Well, that was rather sudden, and no minister had anything to do with it. But there have been other realizations, not all sudden, and for many of them I have min-

isters to thank. It was a minister, Dr. Fosdick, who enabled me to open my heart to prayer in a new phase. It was a minister, Toyohiko Kagawa, who opened my heart to what my head had known—that there is only one God. Seen with the mind, that is either a statement in arithmetic or at best a difficult metaphysical proposition. But felt as Kagawa made me feel it, the words are no longer words, they glow and flame, they become a central beacon-light of faith. I see at last the connection between the great affirmation, "The Lord our God, the Lord is One," and the command that follows—"and thou shalt love the Lord with all thy heart." I have run across numbers of people who have been touched by what is called the Oxford Group movement, and often I have found the same sort of case history. A young woman, for example, who has been a church member since she was twelve, has been a fairly regular attendant at church, has heard numberless sermons, is still in the primary grades of spiritual life. Then the Oxford Group gets hold of her, and I meet her a few years later. She is lambent with some inner flame, religion is now no more an old dull story with her, her heart glows with it. But when she talks to me, what she tells me is not new. If I were not sympathetic I should be inclined to smile. All this that she tells me with an excited air of discovery is just exactly what she must have heard in dozens of sermons. Of the really valuable ideas that the Oxford Group has high-lighted not one is new. There is not a Christian minister who does not preach them. But what has happened? For the first time in her life, these truths, hitherto only of the ear, of the brain, now have emotional color. They are not merely intellectually perceived,—they are felt. The head has long known the words. Now the heart has found the music. My own conclusion is that we ministers, instead of criticizing the Oxford Movement quite so much, might well try to do what this group does so often and so well—open people's hearts, give an emotional drive to what otherwise may be only cold propositions. We teach the words, why not the music too?

By opening my heart I mean not only stirring my emotions, but also *stirring my will.* It is not true, of course, that every

sermon should send me out of the church just burning to do great deeds. When I admire the sunset, or a great painting, I do not feel the necessity of doing anything about it except to invite someone else to share the beauty with me. So with sermons: some of them summon to contemplation, not to action. A minister who shows me the splendor of God may leave me on my knees in the holy place, not ranging the roads in search of Apollyon. Nevertheless, preaching that leaves me on my knees is not what I always need. I am lazy, stubborn. I need to have my laziness broken up, my stubborness broken down. One of our students said that it is better to make a boy want to do one right thing than to fill his head full with an encyclopedia of facts. So it is better that a preacher make me want to do one right thing than fill me full of a textbook of theology. I want preaching that does not always leave me up in the air, I want the minister to put a tool in my hand and suggest how I may use it. One of the saddest prophecies ever uttered was that made to Ezekiel by his God. You will fail with some people, Ezekiel was told.

> "And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not."

Was this warning to Ezekiel as well as a prophecy? The preacher who is only an entertainer is no preacher at all. I can get better entertainment down town. It is not amusement I need, it is inspiration, not diversion but conversion, not relaxation but invigoration. As Drinkwater writes:

> "Grant us the will to fashion as we feel,
> Grant us the strength to labor as we know,
> Grant us the purpose, ribbed and edged with steel,
> To strike the blow.
> Knowledge we ask not—knowledge Thou hast lent,
> But, Lord, the will—there lies our bitter need,
> Give us to build above our deep intent
> The deed, the deed."[2]

[2]From "A Prayer," by John Drinkwater. Quoted by permission of Houghton Mifflin Company, New York, publishers and owners of the copyright.

3. A third service a good preacher should do for me is to *open the Scriptures.* Here, of course, I speak with the Presbyterian prejudice. Our definition of a sermon is "an exposition of Scripture." Others besides Presbyterians agree in this. A sermon may expound a doctrine, we say, or explain and enforce a duty; but in either case it is expected to be rooted and grounded in God's Word. Like all Presbyterians, therefore, I want Biblical preaching, and no doubt here I represent all your congregations, whatever your creed. However, not all Biblical preaching is what I want. You have heard of the argument between two ladies who were praising the merits of their respective preachers. One said, "Our minister is wonderful. He can preach a dozen sermons from the same text." The other lady said, "Our minister is more wonderful still. He can take any text in the Bible and preach the same sermon from it." This is Biblical preaching, but it is not what I want, because it does not really open the Scriptures; it closes them.

When I think back over the ministers who have really opened the Scriptures for me, it seems to me that three things are true of them all. First, *they have known the original languages and used them.* Not paraded their knowledge, but used it and helped me with it. A minister who has only the English is always getting his Bible at second-hand. Of course, I am aware that we do not have the original manuscripts, I know that Jesus probably spoke in Aramaic and that even in the Greek we may have only a translation of Jesus' words, at second- or third-hand. Nevertheless, in the Greek or the Hebrew we are nearer the intent of the writer, nearer the source. You can no more get the true flavor of the Bible second-hand than you can get Voltaire or Virgil second-hand. When a minister attempts to prove his point by a quotation from the King James Version, and then when I look it up for myself I find not only that the King James Version is at this point a mistranslation but that the right translation shows just the opposite of what he was trying to prove, then I have to set that preacher down as an ignoramus. When I hear a sermon which is based chiefly on the turn of a phrase in some English version and on looking it up for myself find that

the phrase is not in the original at all, that sermon is considerably spoiled for me. The ministers who have really opened the Scriptures for me are those who have known the Hebrew and the Greek. I wish to mention especially Dr. Campbell Morgan in this connection.

Then a second quality which ministers have had who have helped me is *the ability and willingness to use sound methods and results of criticism.* Some preachers are too much afraid of Biblical criticism, they are afraid congregations cannot take it, and so they never mention it. To be sure, as they told us at Princeton, the pulpit is no place for exegesis—you should do that before Sunday morning. Nevertheless if you are going to open the Scriptures, you must have, for me, an intelligent knowledge of what sound criticism is, the ability and the courage to use it. No Protestant minister whose Bible lacks the Apocrypha need talk disparagingly of criticism, for his Bible has already felt the effect of a radical critical operation. I have in mind two ministers of different denominations. One of these men told me that on certain matters which we were discussing he believed just as I did. But, he said, he would be unwilling to present such ideas to his congregation, they would misunderstand him, they couldn't take it. The other minister is aware of the historical approach to the Bible, but instead of being afraid of it he used to preach Biblical sermons, sermons that included some clear and illuminating statements of critical reconstructions, to his evening congregations, powerful sermons that filled and built up a large church. The other man's congregations I have also seen,—a feeble flock, spiritually weak if not dead. I wonder if part of the difference may not be accounted for by the fact that one congregation had the Scriptures opened to them and the other did not; also by the fact that honesty and forthrightness always are good in the long run.

Besides a knowledge of Greek and Hebrew and a willingness to be honest about sane criticism, a third prerequisite for opening the Scriptures is *a right method of interpretation.* If a preacher's method or basis for interpreting Scripture is dead wrong, or even half wrong, he does me no good, he fails to open

the Scriptures. We have in our seminaries chairs of exegesis and homiletics and dogmatics and I don't know what else, but what we need besides these is some chairs of hermeneutics, principles of interpretation. Not long ago a minister of my acquaintance wrote to a newspaper defending capital punishment. Possibly capital punishment can be defended, but not the way that minister tried to do it. He quoted some Scripture texts which on their face value certainly support capital punishment, but he failed to notice that every one of them was taken from the laws in the Pentateuch. Then he concluded by saying solemnly but irrelevantly, "I believe in God." I am glad he believes in God, but he did not need to say so, for I know him personally and I have the highest regard for him as a man and as a Christian. Still, I wish he had learned some simple and elementary principles of Biblical interpretation. But they did not teach him hermeneutics at the seminary and now we see the results. He defends capital punishment by simply quoting sentences from ancient Hebrew codes preserved in the Pentateuch, laws which, as the Presbyterian Church teaches, "expired together with the state of that people" (*Confession of Faith,* XIX. iv). If he had moved his pencil down the page a bit, he would have come to verses which, if he had quoted in the same undiscriminating way, would prove that we ought to execute witches, ought not to wear silk-and-wool hose, ought to maintain slavery and polygamy. In short, here is a minister whose principle of interpretation is so far wrong that there is nothing logically to prevent him from "proving" even immorality right out of the Bible, a minister who quotes Scripture out of its context, quotes Scripture without any regard to the nature of the text or the circumstances under which it was written, sung or said, a minister for whom apparently any verse of Scripture is quite as valid for the Christian as any other. A good course of hermeneutics would have saved him and enabled him really to open the Scriptures. No matter how much you believe God, if you misinterpret Scripture you are not opening it, you are closing it for intelligent listeners.

So much for the prerequisites. Now, assuming that you know the original languages, that you are acquainted with the critical

methods and can use them with sanity, reverence and restraint, and assuming that you have acquired sound principles of Biblical interpretation, what is it that you do when you open Scripture for me? I need to have them opened. If I who have been a Bible student for years need to have them opened, surely the usual layman needs it no less. We hear you praise the Bible. Now won't you please open it and let us see what is there?

I believe you can open the Bible just *by the way you read it aloud.* In theory, the public reading of Scripture is the only part of worship service where we can be sure of inspiration. We may hope the sermon and prayers and hymns are in some sense inspired. We may pray that God's Spirit may lead the whole service. But God's Word *is* inspired. Why not read it as you believe it? You never would guess,—to judge from the dull way Scripture is read aloud in most churches,—you never would guess that the preacher believed in any degree of inspiration. Yet the public reading of the Word ought to be the most exciting, the most important part of the entire service. It deserves careful preparation. If I am like most of your congregation, I don't read the Bible very much. You ought to read the Bible to me on Sundays in such a way that I could scarcely wait to get home and read some more of it. Instead, I regret that most ministers I have listened to, read the Bible in such a way as to deaden any interest I might have had. On the other hand, a minister in another city, at three successive Sunday night services, had the book of Revelation read by a man who knows how to read dramatically, as that book should be read. And the attendance increased every night. You know this retired minister from Chicago who goes around, very much in demand, just reciting the Scriptures. He knows how to open the Scriptures by the very reading of them.

When it comes to the sermon, you can open the Scriptures for me in three ways. First, you can *illuminate familiar passages.* I repeat, the business of the preacher is to make the obvious, arresting. Of course, I am grateful to a preacher who has poked about in the back pages of Zechariah and dug up a text no minister has preached on in forty years. But what I should like, first

of all, is a minister who can take some familiar story, some parable, some well-known character like Abraham, and show me the fascination that is there. Drive me back to the Bible to read it for myself. So many of us listeners are prone to take the Bible as we take most other reading matter—once over it is enough. If a passage is familiar, we skim it if we ever see it, we skim it because we think we already know all there is to know about it. But the preacher takes this familiar passage and demonstrates that we did not really know it, that it is full of ideas that had not yet occurred to us. Then we are encouraged to go to that or other familiar regions of Scripture and dig deeper than ever before. Our attitude, ours, the listeners', attitude, to Scripture will largely depend on the preacher's. If he bores us with it, we shall think the Bible is a dull book. But if he startles us, intrigues us, sets our minds alight even with the most familiar chapters of the Bible, then we shall realize that the treasures of God's Word are as yet mostly undiscovered and we shall explore them anew.

Then you can open the Scriptures for me in another way. You can *extend my knowledge of the Bible.* There was much argument, sometime ago, about the Shorter Bible. As a matter of fact, most Christians use only a Shorter Bible, no other kind. Some years ago it was my privilege to live for several months in the home of some real live saints. Their name and their father's name were known on three continents. They were devoted to the Bible and lived on it and by it. I took the house furnished, and they left many of their Bibles in the library and bedrooms. Apparently they never would throw a Bible away, but when one had been thumbed and marked and annotated till it was on the verge of falling to pieces, they would get another and start all over again. Reading those marked Bibles was a rich spiritual experience. But I noticed that not a single one of these Bibles had been completely used. I remember Isaiah, for instance, in one of them. II Isaiah, from chapter 40 on, had been read and re-read till the very pages had to be held together with library mending tape. But I Isaiah was hardly touched. The edges of the Gospel of John were ragged and torn; the edges of I and II

Chronicles were edged with gold as good as new. Now there were those Bible-loving and Bible-believing Christians who had any number of Bibles, but, to judge from the use they made of them, every one was a Shorter Bible. I think this is true of most of us who sit in the pews. We have short Bibles, some of us very short ones indeed, nothing but the Ten Commandments and perhaps a few scraps of Gospel stories. Now it is a duty and privilege of the preacher to open the Scriptures by enlarging those short Bibles. The only Bible that does us much good is what we get into our minds and hearts, not what is on the library shelf. Most of us in the pews, for example, don't have Habakkuk in our little Bibles. Some of us couldn't even find Habakkuk if you sent us to look for him. You might show us Habakkuk, get us to reading Habakkuk, open up the pages and make us see that of all the books in the Bible not one is better adapted to the very days in which we are living than this little book of prophecy —this little book which starts with the agonized question so many today are asking as they look out into the tortured world: Why can God let such things be? and rises at last to that faith that sings triumphant in the dark:

> "Though the fig tree shall not flourish, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no food . . .yet I will rejoice in the Lord, I will joy in the God of my salvation."

Most of us in the pew don't have the Song of Solomon in our shorter Bibles. At the same time, many of us are very loose and shaky about love and marriage. You might take this Song of Solomon and open it for us; you might not only make a valuable addition to our lay canon but set our feet on firm ground once for all; you might show us that monogamy is not another word for monotony, not a European invention, not a ball and chain. If you really open up the Song of Solomon you can help us to understand that true happiness for man and woman is never found outside monogamy, you can set our minds and hearts in tune with the song—

"Set me as a seal upon thy heart,
As a seal upon thine arm;
For love is strong as death . . .
Many waters cannot quench love,
Neither can floods drown it.
If a man would give all the substance of his house for love,
He would be utterly contemned."

The preacher can open the Scriptures, again, by *showing the connection between the Bible and our common life.* Every one of us in the pew is beset by practical problems. We hear the preacher say the Bible is the book of books. We hear him say it is the Word of God. We hear him say it is inspired. We are not at all inclined to quarrel about these propositions. But we, the pew-holders, do not read the Bible very often after all, chiefly because, in spite of what the preacher says about it, we don't see the connection between this great Book and the ordinary life of Monday to Saturday inclusive. Let me offer here only one illustration of what I mean. In our present era one of the greatest questions is that of government. This used to be a purely theoretical question, one which could safely be left to the experts; now it is becoming more and more a practical one for all of us. We hear slogans—Fascism, Communism, Americanism, Democracy. We hear much argument about it. And because we cannot find these words in the concordance we conclude that the Bible has nothing whatever to say about the political and social organizations of men, and we proceed to build up our own theories, or to take them ready-made from others, from agitators, senators, columnists, propagandists, without any reference to what God's Word might have to say on the problem. In short, we fail to apply God's Word to the problem merely because we are not aware that He has said anything about it. Here the preacher can be of great service. He can show us that while modern words may not chance to be found in the English Bible, our basic and recurrent problems *are* there. He can show us, in this case, that the problems of government, of social organization, are at least as old as the Bible and that in this Book we have every major proposition that has ever been made about govern-

ment. Do we hear voices telling us that all government is bad, that the less of it the better, that what we need is a return to individualism? Here in the Book we have the story of individualism let alone, and what came of it, the days when every man did that which was right in his own eyes and there was no King in Israel. Do we hear voices urging us to return to the leadership of the aristocrats? Here we have the story of aristocracies, always beautiful, always blind, the story, for example, of the young aristocrats who counseled Rehoboam to his ruin, the princes who fought Jeremiah and who followed King Zedekiah into the darkness. Do we hear voices telling us of the efficiency of one-man power, the philosophy that produces Il Duce, der Fuehrer? They call it Fascism nowadays, but once upon a time it had no name, only the children of Israel wanted a king like other nations round about. Read the 8th chapter of I Samuel and see the inspired description of the end of all Fascisms. Do we hear other voices, sometimes Catholic, sometimes Protestant, telling us that what we need is government by Christians, tempting us to take the Church into politics? Here is the story, the bitter story, of what happens to priests when they are the rulers, the priests who became politicians, who crucified Jesus, who brought their nation to rebellion and ruin. Are we tempted to Communism? Do we hear that Communism is not so terrible, that it is idealistic, a sort of religion itself? Here is the story of Communism under the most favorable auspices, a thoroughgoing Communism practiced by the Church itself—the story of a religious community that tried Communism and a few years later was living on the bread of charity. These schemes are not new, not one of them. They have been tried, and God's verdict is here if the preacher will but let us read it. And Democracy? Yes, that is here, too—only in outline, not in practice. Democracy is not and has never been a practice, but it has long been an ideal. I know I am prejudiced in its favor, but here (Deuteronomy 17) tucked away in an ancient code are the so-called Laws for the King, laws which the Hebrews neither understood nor made any attempt to practice, but which for us may turn out to be a design for Democracy, the design for the sort of Democracy that makes

due place for leadership, for freedom and the rights of the common man.

Well, that is only one case where opening the Scriptures would mean showing where and how the ancient and ever-new Word speaks to our actual needs today.

4. One thing more—to omit it would be a sort of falsehood. I want the preacher not only to open my mind, open my heart, open the Scriptures, I want him to *open heaven.* I sit bereaved, my pew is empty of some who once sat there. I have been at their gravesides, a great door has shut against me, they are beyond, I cannot reach them, they are silent. They have gone to heaven, I am told. Well, then, let the preacher open heaven for me. Let him make it something more than a name. A mother who lost her son in the Great War writes me—"Tell me where he is now, tell me if he lives at all, what do you know about the Beyond?" And I sit down and write to her, and she writes again—"Your letter makes it so real . . . you have helped me to the end of the road." And my heart rises into thankfulness that for one person I have been able to open heaven, to help her feel that

> "Death is only an old door
> In a garden wall.
> On quiet hinges it gives at dusk
> When the thrushes call.
> Over the lintel are green leaves,
> Beyond, the light lies still.
> Very weary and willing feet
> Go over that sill.
> There is nothing to trouble any heart,
> Nothing to hurt at all.
> Death is only an old door
> In a garden wall."[3]

But that is not enough. Some believe in immortality who yet fail to believe in God, some believe in a sort of heaven without being genuinely religious at all. So the minister has never

[3]From "Death is a Door," by Nancy Byrd Turner. Quoted by permission of Dodd, Mead and Company, New York, publishers and owners of the copyright.

of the Bible and leaders in our Christian faith should be familiar with what is happening in this tremendously important field.

Like it or not, we are living in a day of knowledge and of fact and there is not one minister among us who does not deal with persons who are questioning everything religious and secular in the light of established knowledge.

In the past the study of the Bible has centered around two great leaders, Theology and Criticism, Higher and Lower. For centuries Theology held the leadership alone, the Bible being accepted literally for what it claimed to be—the immediate and infallible revelation of God; and all that seemed necessary was to take it as received and to work from it a system of faith. Theology proclaimed the message of God to the world. In the middle of the nineteenth century, Criticism, Higher and Lower, came to the fore to challenge the leadership of Theology as the medium of Biblical interpretation, and now for fifty years or more it has been the center of interest and the Radical element of it has so juggled the Bible, assigning and re-assigning its various parts to this century and that, that Theology's leadership has been seriously challenged. Criticism turned to Theology and said, "Perhaps Moses did not write the Pentateuch. And how can you base a dogmatic Theology on Moses when you have writings of a later day attributed to Moses or how can you build a Theology on Paul when you are not sure what Paul wrote?" And so came the twentieth century, with these two leaders contending for first position. In an age which worshipped science, Criticism posed as being an exact science, and such words as fable, allegory, legend, came to be associated with the Word of God upon which Theology has stood firmly through the centuries.

Now there can be little doubt that attacks upon the Bible in the name of science by the more or less Radical critices have done incalculable harm to the man in the street, the ordinary seeker after religious light. It was true that Criticism could project only theories, for there was no way, it seemed, actually *to know,* but it did array its proof scientifically and the group which stood firmly on the Bible as it claimed to be, merely clung to their

beliefs without being able to answer their critics in their own language, and a generation willing to believe only what it could prove was swayed by the apparently reasonable theories of the critical reconstruction of the Bible.

This was more or less the picture when we entered the generation now closing, and then it was that Archæology came upon the field as an exact science. There had been much digging in the previous century but methods were not developed. Furthermore, much of the writing on the subject was done to prove some preconceived idea—and in consequence was practically valueless. But methods were perfected and real scientists entered the field, men who went to see what the mounds which mark the sites of old cities really held. They had no theories to prove, nor any particular school of thought to support. Their chief aim was to uncover the cities and environment of Biblical times and to make the Bible not an isolated document but one connected by historical fact with the times of which it claimed to tell.

To repeat, the aim of Biblical Archæology was to discover the real setting of the Bible, and it is needless to point out what this would mean. It would mean that the theories which claimed that the stories of the Bible were written concerning other ages than those claimed by the Bible itself—stories which told of wealth and power in Israel which critics said could not have been—would be tested by actual facts as revealed by unearthing these times, and then we should know whether the Bible is a true story of its times as we believe or an imaginary reproduction by later authors. The theories of the last century have now been brought before the judgment bar of facts and from these facts there is no appeal. Hence to one who claims to be a Bible student today there is the inescapable necessity of knowing the field of Biblical Archæology, for it is today in the front-line trenches of religion. Except for Archæology it is impossible to reconstruct the ancient social and political and religious history, the material civilization, the arts and crafts, of Biblical times, since our Bible invariably requires this archæological elucidation before it becomes completely intelligible from these points of view. Until this is done it cannot be fully and adequately interpreted.

So much for the place and importance of Archæology in the modern study of the Bible.

II. The Excavators at Work

We are now to consider the methods used by the archæologist in his work of excavation. In Biblical days the cities, covering anywhere from three or four to fifteen or twenty acres, were built on the tops of hills and surrounded by high walls. In days of war these walls were frequently destroyed and the cities more or less leveled, so that you see throughout Palestine smooth-sided, conical-shaped hills beneath whose dirt and debris, gathered through the centuries, are the treasures which Archæology seeks. These are the buried cities called "tells," the term we shall use from this point forward. The actual work on these "tells" is called a "dig" and you speak of the operation as a whole as a "dig." Hence the question frequently asked of the excavators, "When are you going to return to the 'dig'?"

We can perhaps best understand the methods of operation by restricting ourselves to one "dig" where these methods are illustrated probably better than anywhere else in Palestine. We shall consider Tell Beit Mirsim, (otherwise known as Kirjath-Sepher or Debir, the "book city" of the days of the Conquest and long before), located in the hills a dozen miles southwest of Hebron; taken by the valiant Othniel, who thereby won Caleb's daughter as his wife; and completely identified today. This "dig" is perhaps our best illustration for two reasons. First, because the work was done by Professor W. F. Albright, of the American School of Oriental Research and Johns Hopkins University and conceded to be among the first authorities on Palestinian Archæology, in company with Dr. Melvin Grove Kyle, who had likewise achieved distinction as a Palestinian excavator.[1] Second, because Tell Beit Mirsim has at least ten cities buried one on top of the other, with the cities separated one from another by layers of ashes, indicating that each city was burned before an-

[1]The author of this article had the privilege of gaining some first-hand experience in the work of Archæology as a member of the staff working under the direction of Drs. Albright and Kyle in the excavation of Tell Beit Mirsim in the summer of 1932.

other new city was built on the site. Hence the site lends itself perfectly to excavation. The ten cities extend from before 2000 B.C. to 587 B.C. and each is definitely separated by layers of ashes, giving no cause for mixing the "finds" of one city with those of another, the term "find" being used to designate any object of interest dug out of one of these "tells."

The way these cities happened to be built on top of one another makes an interesting story in itself. Let us illustrate by considering Tell Beit Mirsim. Back around 2000 B.C. the first city was built and then someone destroyed it by fire. The roofs of the houses were of wood, together with the beams, the rest of the construction being of stones, so abundant in this country. A little later someone came along and rebuilt the city. The oriental did not clear away the old, but more or less carefully leveled off what he found and built right on top of it. And this continued at Tell Beit Mirsim down to the Israelitish period when the last city was built. On this particular site each city was burned in warfare, the various levels thus being marked with ashes. The burning roofs and beams dropped their ashes to the floor and parts of the walls caved in on these ashes.

And now to the work of excavation. A section of the city is surveyed off (the section measuring perhaps 100 feet square) and the Arab workers start digging. Men with picks go first, shaling off about six inches and looking for objects of interest. Behind them come men with hoes who pull the dirt carefully into baskets carried by other natives in a rotating line from the "dig" to the debris heap. These workers look for objects of interest, or "finds," as do the basket men when emptying their baskets. Each native who finds an object is rewarded by a tip, ranging in size according to the value of their find. Having covered the entire area once in this manner, the pickmen start another six inches down, and the dirt, again, is carried out to the debris heap. This is continued until the floor level of the first city is reached, the level being marked by a layer of ashes. Then the entire area is cleared down to this floor level, and standing before you are the ruins of the house walls, sometimes one foot high, sometimes six feet. The streets of this old city are clearly

seen, as is its plan. This section is carefully surveyed and charted and every object taken from it carefully marked as to its location when found. This area having been carefully measured and surveyed and drawn upon an architect's plan, the walls are torn down and cast into the debris heap, and the slow digging through to another floor level begins. The careful, painstaking work goes down through ten cities in this case, the last city, which naturally we reach first, having been destroyed in 587 B.C. by Nebuchadnezzar, and the earliest city, which we reach last, having been built around 2000 B.C.

Now each one of these cities can be accurately dated within fifty years. Père Vincent, one of the peers of Palestinian Archæology and a Dominican monk, says, "If I cannot work out within fifty years the date of any city, I'll quit Archæology and go to raising lentils." The way these cities are dated is by observation of the kind of clay pottery vessels each age used. Just as styles change today in clothes, so for various reasons the types of pottery changed very often in the East, and since this was their main kind of utensil, the "tells" are literally full of broken bits of it and many complete vessels as well. By long observation and close study the kinds of pottery used in various centuries and ages have been determined. How this has been done we need not describe but it has been done and done with an astonishing degree of accuracy. What a calendar is to a business firm, these broken pieces of pottery, called potsherds, are to the archæological student. One can readily see that a "dig" such as Tell Beit Mirsim would be especially valuable for a study of pottery, since the levels are clearly differentiated by ashes and reveal clearly to which city the various kinds of pottery belong, and as the men with pick and with shovel work, they have baskets by them into which every potsherd is thrown. Each basket when full is marked carefully as to location and taken back to camp to be cleaned, sorted and studied. From these, to us, useless things, Biblical history and chronology are determined—and determined accurately. The inhabitants of those days knew nothing of our calendar. Today the student divides these centuries according to the chief metal then in use.

From 3000 to 1200 B.C. copper was the metal used, and these years are called the Bronze Age, divided into: Early Bronze (3000-2000 B.C.), Middle Bronze (2000-1600 B.C.), and Late Bronze (1600-1200 B.C.). Within this time the Philistines came into Palestine and copper gave way to iron, and so we have the Early Iron Age from 1200-300 B.C., divided into the Early Iron I (1200-900 B.C.), Early Iron II (900-600 B.C.) and Early Iron III (600-300 B.C.).[2] The pottery is spoken of as belonging to these various ages, e.g., Middle Bronze, Early Iron I, etc.

Thus we see something of the methods of the archæologist as he seeks objects which will give a clue to the social, religious and industrial life of a particular city level and then dates it by the surrounding potsherds.

III. The Bearing of the Discoveries

What are some of the contributions Archæology has made to our better understanding of the Old Testament? These (nearly all in Palestine) may be suggested merely.

1. At Ras Shamra, in Syria, Messrs. Schaeffer and Chenet were fortunate enough to find a temple library dating back to 1400-1350 B.C. Among the tablets were found a group in cuneiform using only twenty-eight characters and upon decipherment these characters were found to be archaic Hebrew. These tablets described ceremonial rituals and liturgies which resemble those described in the Old Testament. There are references to Trespass Offerings, Peace Offerings, Wave Offerings, Whole Burnt Offerings, offerings of First Fruits. These tablets have been dated, according to Sir Charles Marston in his book *The Bible Comes Alive,* between 1400-1360 B.C., some forty years after the Law was given from Mount Sinai. The scholars explain these similarities in one of two ways. Either the news spread from Sinai by merchantmen concerning the rituals and laws given there or these tablets give common ceremonies in use among Hebrew peoples centuries before the time of Moses. In either

[2]W. F. Albright, *The Archæology of Palestine and the Bible,* p. 10. Copyright by Fleming H. Revell Co., publishers, New York, by whose permission this valuable book is used in this article.

case, these discoveries would give assurance of their promulgation by Moses in purified form as God's will for the chosen people.

2. At Tell Beit Mirsim much was discovered concerning the life of the people.[3] Kirjath-Sepher was certainly a textile center, for in the two levels built by the Jews, great dye vats and hundreds of loom weights were unearthed, some being found in nearly every home.

The Bible says that Othniel destroyed and rebuilt the city, and we find, at the time it should appear, the Canaanite city burned so badly that in places ashes are almost three feet thick, and the Jewish city built so quickly thereafter that its foundations are laid in these ashes. Hence this story of Othniel is pictured before our very eyes.

The Biblical account tells us that Othniel had his wife ask Caleb, her father, for more land, and they were given the upper and lower springs (Joshua 15:13-19 and Judges 1:12-15). These today give water to thirsty Arabs and their camels.

3. While working in this southern country, we had a picture of Isaac's time when "there was a famine in the land" (Genesis 26:1), and this means a drought in Palestine and Arabia. As we moved through the country, great numbers of Bedouins from the desert moved into the southern hills seeking water and grass for their camel herds, and it took us back to those famine days of the patriarchal period.

4. Another "dig" of great interest is the one at Samaria, where Mr. J. W. Crowfoot directed the operations. Digging through the ruins of Herod's Roman city, one comes finally to the city built by Omri after he had bought the site for his new capital from Shemer (1 Kings 16:24). The Bible tells us little about this Omri, but his reign was so successful from the material viewpoint and made such an impression on his enemies that the Hebrews were known as Omritites for 300 years after his death. We have hints of his magnificience in the Biblical reference to the ivory palaces of Omri and of Ahab his son.

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[3]See *The Archæology of Palestine and the Bible,* by W. F. Albright, pp. 63-177. Also *Excavating Kirjath-Sepher's Ten Cities,* by Melvin Grove Kyle, (the Sprunt Lectures at Union Theological Seminary, Richmond, Va., for 1932), Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich.

Critics had been fond of saying that these hints were nothing more than attempts of later writers to clothe their Hebrew kings with the glory observed in other more cultured kingdoms. Mr. Crowfoot's excavations have revealed these palaces, and the perfection of the stone work is astounding. Great stones have been laid one upon another so expertly that even after all these centuries the work exceeds the later Roman work in perfection of execution. Then within the debris ivory inlay in great quantities has been found, projecting before our inner eyes a picture of magnificient palaces furnished with pieces heavily inlaid with costly ivory.

5. Bethshemesh, an ancient city near Jerusalem, given to Solomon as part of the dowry of an Egyptian wife, has revealed a potsherd which has Hebrew writing on it of a date earlier than Moses, which helps refute the often repeated statement that the Hebrew language was not written in Moses' time.

6. One of the most fascinating Palestinian "digs" is Megiddo, the ancient fortress of the Hebrews, located at a strategic point in the fertile plain of Esdraelon. Here the Bible tells us that Solomon quartered a large group of his chariots and horses. In 1928-1929, Mr. P. L. O. Guy, an Englishman working upon a Rockefeller grant, uncovered these Solomonic stables. Still well preserved are 300 stalls with adjoining quarters for grooms and space for chariots. The stables were constructed of hewn stones so characteristic of the period. Through the length of the stables were two rows of pillars serving as roof supports and as hitching-posts, with a corridor between, wide enough for chariots to pass. Between each two pillars was a feeding-trough dug from a solid block of limestone. The floors of the stables were made of cobble-stones, to prevent the horses from slipping, and the corridor was paved with hydraulic lime plaster, still as hard as cement. Running from these stables down to the city gate is a paved roadway. Gazing on this picture one can easily call before the mind's eye the scene in the days of Solomon when these chariots wheeled down this road through the city gate and out into the Esdraelon plain to do battle for Solomon and Israel.

There is not space to tell of Dr. Nelson Glueck's recent ex-

cavations at Ezion-Geber, Solomon's port on the upper reaches of the Red Sea, with the remains of "the most intricate and elaborate smelting and refining plants" for the copper mines of that region, and the flood of light these excavations throw upon Solomon's commercial venture sketched in 1 Kings 9:26-28; or of the extremely interesting and rewarding excavations of Dr. John Garstang at ancient Jericho, the destruction of which Dr. Garstang dates from pottery, and ashes several inches thick, as having taken place in Joshua's day;[4] or, for that matter, of many another discovery in this fascinating land. The specimens given will show how Archœology uncovers for us these Bilbe scenes and makes these ancient days live again. Bible stories, once presented through the written page alone, are now illuminated in stone and earth, and the romance of their reconstruction grows with each passing year.

IV. General Conclusion

What, definitely, has all this contributed? In answer let us recall the statement by Professor Wellhausen, the leader of the Radical criticism towards the close of the nineteenth century, before the spade had begun scientifically to unfold the treasures of the earth. Then in contrast let us hear Professor Albright, already referred to, who writes in the light of modern archæological results. These two statements will show vividly the contributions of the spade to Biblical study.

First Professor Wellhausen: "From the patriarchal narratives it is impossible to obtain any historical information with regard to the Patriarchs. We can only learn something about the time in which the stories about them were first told by Israelite people in the ninth and eighth centuries B.C."

And now Professor Albright[5]: "Conservative scholars are, we believe, entirely justified in their vigorous denunciation of all efforts to prove the existence of fraudulent invention and deliberate forgery in the Bible. They are equally within their rights

[4]See George A. Barton, *Archæology and the Bible*, p. 142.
[5]*The Archæology of Palestine and the Bible*, pp. 106, 127.

in objecting most emphatically to the introduction of spurious mythology and a thinly veiled paganism into the Bible."

"Archæological research in Palestine and neighboring lands during the past century has completely transformed our knowledge of the historical and literary background of the Bible. It no longer appears as an absolutely isolated monument of the past, as a phenomenon without relation to its environment. It now takes its place in a context which is becoming better known every year. Seen against the background of the ancient Near East, innumerable obscurities become clear and we begin to comprehend the organic development of Hebrew society and culture. However, the uniqueness of the Bible, both as a masterpiece of literature and as a religious document, has not been lessened and nothing tending to disturb the religious faith of Jew or Christian has been discovered."

KEEP UP YOUR READING!

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THE UNION SEMINARY REVIEW

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I. EXEGETICAL THEOLOGY.

THE BOOK OF PSALMS: AN EXPOSITION. *By A. C. Gaebelein, D. D.* "Our Hope" Publications, New York. 509 pages. $3.00. On the title page Dr. Gaebelein tells us that he has been the "author of over fifty exegetical works and Biblical research" (sic). This volume follows the general character of his other books—plain, simple, practical, adorned with more piety than "Biblical research." Several every-day, man-of-the-street, expositions of the Psalms have recently been issued, one of these (a Jewish publication by Dr. S. B. Freehof) having been reviewed in a recent issue of this magazine. Dr. Gaebelein has added little to thorough study based on knowledge of the original text. But out of personal experience, with this Song Book of the Soul, he has given a readable, helpful, cursory survey of a blessed book too deep to be fathomed, too universal to be exhausted. It may be commended to hurried, devotional readers. E. M.

THE PROPHETS. *By Beryl D. Cohon.* Charles Scribner's Sons, New York. 228 pages. $2.00. This interpretation of the prophets by a Jewish teacher is a very readable account of their lives and messages woven into a smooth orientation of historical settings and religious development. The process is very humanizing, the author seeing them as religious pioneers who were yet vulnerable, often overstating their cases, in most instances too ideal to have practical programs, subject to exaggerations. Jeremiah was specially bad at predictions, and "as foretellers the prophets were failures." The Jewish bias is evident when predictions as applied to Christ are dismissed as resting on "a misunderstanding of the verses . . . and on a more basic misunderstanding of the nature of Hebrew prophecy" (p. 223). Coupled with these shortcomings and a liberal criticism of dates and authorships, there is yet sincere admiration and acceptance of their messages and worth. H. W. M.

THE GOSPELS: Their Origin and Growth. *By Donald W. Riddle.* University of Chicago Press, Chicago. 305 pages. $3.00. The author's purpose is to relate the Gospels to their historic background, and one will find much of interest in the book. However, only those who accept the basic assumption of the author will find this book a real guide to the origin and growth of the Gospels. His basic assumption is that the Gospels were the product of the life and experience of the Church. By this the author does not mean simply that certain needs in the Church led the Gospel writers to select certain teaching and stories of Jesus to meet those needs. He believes that they did more—that they "adapted" them, that they "produced" them, that the early Christians were remarkably "creative." The Christian Church, according to the author, started because the first dis-

ciples experienced an "apparition" of Jesus, and, using the familiar Jewish concept, said he was "resurrected." This belief that Jesus survived death produced an "experience," which in some, at least, he seems to identify with the "gifts of the spirit." These disciples preached the death and survival of Jesus, and those who believed their words also had an "experience." But they had to explain the bare fact of Jesus' survival and later had to establish a "Christian" form of life and worship and to justify their explanations by attributing them to Jesus. Here the author marvels again and again at the wonderful creativeness of the early Christians. But, of course, as he says, a maxim of his school of Biblical study is that "such a book as Luke-Acts is to be used primarily for information concerning the period in which it was written, rather than about the period about which the stories are told" (p. 19). Space is lacking to give illustrations of how the author believes the needs of their times brought the early disciples to "produce" the materials needed which we now have in the Gospels, but this marvelous creativeness continued until the Church became well established and put its seal of approval on our four Gospels. Then, to its serious loss, the author believes, Christianity "surrendered its marvelous creativity," a creativity "which produced, among other things, the Gospels." Not only so, but able leaders, "men like Marcion and Montanus, who would have been valuable leaders in general Christianity, were forced by the Church's discipline to separate themselves and their followers from it" (pp. 260-261). Most students of early Christianity have been of the opinion that Marcion and Montanus were a little too "creative" for the good of Christianity. However this may be, if such is the explanation of the origin and growth of the Gospels, then from them we may be able to learn much about the life of the Christians of the first century but we can be sure of little or nothing about the "Christ of the Gospels."

J. E. B.

CHRIST. *By W. R. Matthews.* The Macmillan Company, New York. 149 pages. $2.00. This is one of a series of books on the teachings of great men in which the teachings are supposed to be presented objectively without criticism or advocacy. The author, however, confesses that he could not so write of the teachings of Jesus, since he is convinced that He is the Son of God. The study is based on the materials in the Synoptic Gospels, and the author endeavors to use only those statements which modern research concludes can reasonably be attributed to Jesus. Thus the original for various statements is sought in the parallel accounts, and in some cases sayings are rejected as being later additions. However, the author is not radical in his findings, and many would consider him rather conservative. He writes simply, compactly and yet with a certain freshness of statement. The casual examiner might easily misjudge the quality of the book, which impresses the reviewer as a summary of the deep thinking of a clear and devout mind.

J. E. B.

THE NAZARENE: A Novel based on the Life of Christ. *By Sholem Asch.* Translated by Maurice Samuel, G. P. Putnam's Sons, New York. 698 pages. $2.75. This much read and widely discussed novel deserves far more attention than space within these pages allows. Only a few major impressions which have special importance for the readers of this Quarterly may now be mentioned. No reader can fail to be impressed by the surpassing elegance of the diction, or remain uninfluenced by the captivating prose of the author, even though what he reads is in translation. For magnificence of design and brilliance of execution the book is a worthy monument to its theme. It reminds us once again that Jesus Christ is above His reporters and that there is far more in Him, even for the Jew, than has ever been hitherto so eloquently admitted.

What the Christian will doubtless find most rewarding in this book is the richness, amplitude and clarity of its setting, the inimitable pen pictures of the first century Roman and Jewish world into which Jesus came. Such passages as the following are but typical of what is in store for the reader: The "immeasurable opulence" of the Temple (an account based indeed on Josephus) described in illuminating and unforgettable terms (pages 48-56); the meticulous piety and single-hearted legalism of the first century Jew, which blinded and misdirected him (pages 65-69); the oppressive and exacting tax system (pages 72, 145), which for its Roman overlords made Judea "a cow with inexhaustible udders" (page 32), but which only increased the yearning of the Jews for deliverence, colored the Messianic expectation with political implications and fanned it into an inextinguishable flame (pages 75, 76, and 394-397); and the almost unutterable social problems of the age typified by Simon, "that wild beast of enslavement" (pages 319-332).

On the other hand, a reader familiar with our Gospels will be disappointed at the inadequacies revealed, for instance, by comparing Mark 2:1-13 or Luke 5:17-26 with pages 161, 162, or Luke 7:36-50 with pages 221-227. He will wonder at the picture on pages 162, 163 of "the faltering Rabbi" carried in the mighty arms of Simon "as one might carry a drowning man out of the waves." See also page 282. But these and other inadequacies are more than compensated for by the reverent and exalted treatment of the theme elsewhere.

The discerning reader will not fail to observe how skillfully the author absolves the Jewish leaders from the stigma of crucifying Jesus, places responsibility for the deed upon Roman officers, and the scourging and execution upon German horsemen.

The most courageous contribution of the author is doubtless his attempt, in Part Two, to reproduce the fragment of a supposed Gospel by Judas Iscariot. Here is literary genius at its best, setting down the results of research and reflection over a period of some thirty years on the Theme of all Themes. But even at its best, literary genius fails to create a document comparable to any one of our four Gospels, in power, form, finish

or beauty. This endeavor to produce the same impression as an authentic Gospel, so amazing in its design and so magnificently told, bears eloquent tribute to the incomparable treasures we have in our four Gospels. All men are shown once again how by virtue of sheer intrinsic merit our four Gospels, and only four, won their way over all others into commanding and solitary preeminence. Our third Gospel is still "the most beautiful book ever written" and many Christians who have read this book will agree that the fourth Gospel still offers the most satisfying interpretation of the life and person of our Lord. H. T. K.

THE MAN CALLED JESUS. *By Amos I. Dushaw.* Fleming H. Revell Company, New York. 379 pages. $2.50. Basing his treatment on a harmony of the Gospels, the author, a Brooklyn minister who has resided in Palestine, seeks to reconstruct the life of Jesus in terms of the trends of His times. The book consists of twenty chapters, each of which is broken into sections and headed by topics and the relevant Gospel passages. Thus the book has much the same value as a commentary, although the author's comments are not exegetical but descriptive. He brings contemporary Jewish practices and interests to bear upon the successive events in the life of Jesus which eventually took Him to the cross. Valuable as this approach may be, the real re-discovery of the first century Jesus is more likely to be found in the vivid portraits of our Lord presented in our individual Gospels as each is interpreted in terms of its own point of view. A topical and textual index would enhance the value of this volume for purposes of reference. H. T. K.

WITH THE TWELVE. *By Carl A. Glover.* Cokesbury Press, Nashville, Tenn. 276 pages. $2.00. It has been half a century since the publication of "Pastor Pastorum" by Henry Latham, and "The Training of the Twelve" by A. B. Bruce is nearly seventy years young. It would seem, therefore, that a new book dealing with the development of the Apostles was long over-due. *With the Twelve* is a conscious effort to supply this lack. The book is divided into two nearly equal sections; the first dealing, by means of a rapid survey of the Gospel narrative, with the collective training of the disciples and the second part portraying each of the twelve in succession. Too great a portion of both Part I and Part II is taken up with a retelling of the incidents of the Synoptic Gospels (in prose far less incisive and convincing than the evangelists themselves) and too little space is given to the significance of these events in the education of the disciples. Miracles and other knotty problems are boldly faced and various theories stated, though the author usually escapes without expressing his own convictions. The book will be helpful to those who lack a good Bible Dictionary or who have lost their zest for the Gospels, but it fails to bring to life again the glorious company of the Apostles. D. M. C.

THE PROPHET SAINT PAUL. *By Arno C. Gaebelein.* "Our Hope" Publications, New York. 181 pages. $1.00. The thesis of the book is that to Paul the Prophet were given exclusively certain new truths. These are stated to be "the Gospel" and "the Church" (p. 61). The Church came into existence at Pentecost, "but not one of the disciples had the faintest hint as to the mystical body of Christ the Church" (p. 78). So of course Matt. 24-25 has no reference to the Church (p. 78). Peter's preaching given in the early chapters of Acts and the life of the early Church were "entirely on Jewish ground" (p. 21). The early disciples had "no knowledge of the fullest meaning of the blood-bought redemption, the great Christian doctrines, as revealed later to the Church" (p. 23). It was to Paul that God made known for the first time the unity of Jew and Gentile in Christ. To him alone was revealed the truth about the "Day of Christ" (as distinguished from the "Day of the Lord") when Christ shall come *for* His saints, and then at the "judgment seat of Christ" somewhere "in the heavenlies" the saints shall be judged. Then, later, according to Dr. Gaebelein, He shall come *with* His saints to judge men upon the earth—this being the familiar "Day of the Lord" of the Old Testament. Undoubtedly Paul was a chosen instrument of God for the proclamation of a deeper apprehension of truth as it was in Christ. However, all cannot agree that to him was given exclusively a new truth about the Church that was absolutely unknown to the early disciples. In Ephesians 3:5 the little word "as" ("hath not been made known *as* it hath now been revealed") indicates that the revelation was not a completely new one. In regard to the second "truth" said to be specially revealed to Paul, that the "Day of Christ" was distinct from the "Day of the Lord," the usage of Paul would lead many to question the possibility of so dogmatically stating such a distinction. Paul called Christ "Lord" (Acts 9:5). He speaks of "the day of the Lord" (1 Thess. 5:2); "the day of the Lord Jesus" (2 Cor. 1:14); "the day of the Lord Jesus Christ" (1 Cor. 1:8); and "the day of Christ" (Phil. 1:10). Why should these be distinguished?

The author gives two chapters to a discussion of Romans 11, "Paul's great testimony concerning his own Nation." He argues that Paul in Romans 11:26 taught that the day would come when the majority of the then living Jewish race would be converted (p. 140). Hodge, Sanday and many others have held the same view. But it is different when Dr. Gaebelein advances to the conclusion that therefore Paul believed in a "*national* future for Israel." It does not seem that the author offers any real proof that this is Paul's meaning, and in this chapter it would be very difficult to do so unless the "national future" of the Jews also includes Gentiles. For unless *all of the Gentile branches are to be cut off* before the Jews are to be grafted on (Rom. 11:24), the Jews when grafted on through faith will have to share "the fatness of the olive" with the Gentiles, they will be on the same plane with them as in the Church today. Paul says nothing about an olive tree of Jews only. In spite of disagreement with

its interpretations, we have found this book interesting, and it will be of value to those who wish to understand the Dispensational interpretation of Scripture. J. E. B.

THE WHOLE ARMOUR OF GOD. *By Albert Hughes, D. D.* Zondervan Publishing House, Grand Rapids, Mich. 137 pages. $1.00. This book should inspire many a minister to a series of prayer meeting talks on the latter part of the sixth chapter of Ephesians, and if the author is followed at all closely he will lead his people into the great fundamental truths of our Christian faith, he will "walk with them in heavenly places." The scholarly exposition of Greek words and phrases is suggestive and inspiring. The explanation of the pieces of the Christian's armor is practical and helpful. R. A. L., Jr.

PHILEMON, the Gospel of Emancipation. *By Frank E. Gaebelein.* "Our Hope" Publications, New York. 49 pages. 35 cents. This is a simple yet interesting exposition of Paul's letter to Philemon in its historical setting. The author in the last chapter applies it as a parable of redemption. He says, "The Epistle is a wonderful illustration of the redemption whereby Christ pays the debt of sin, breaks the bonds of evil, and makes it possible for God to impute His perfect righteousness to those who place their faith in Him." J. E. B.

OUR AGELESS BIBLE. *By Thomas Linton Leishman.* W. A. Wilde Company, Boston. 144 pages. $1.35. Here is a simple, concise history of our Bible, from early manuscripts to modern versions, that pastors will be glad to have available for courses of instruction in "How We Got Our Bible." It will serve as an excellent parallel and supplement to Dr. J. Paterson Smyth's well known book of that title. It brings this latter book up to date and makes its own contribution especially in the chapter on "The Languages of the New Testament"—in which the author describes the part played in Biblical knowledge by the discovery and use of the papyri—and in that on "The Task of the Biblical Translator." And it brings the history of Bible translation on down to the most modern versions. J. S.

THE TEACHING OF THE NEW TESTAMENT. *By A. W. F. Blunt D. D.* The Society for Promoting Christian Knowledge, London. The Macmillan Company, New York, Distributors. 88 pages. 60 cents. This fine little book is another in the series of Biblical Handbooks issued by the Society for Promoting Christian Knowledge. The author, the Bishop of Bradford, is the editor of the series. This book of less than a hundred pages is like the articles in the Reader's Digest: one wonders why there would ever be need to say more, for here it appears to be said completely and succinctly and very effectively. The book consists of six chapters, the first, a lengthy introduction, being followed by "The Formation of the

New Testament"; "The Story of Revelation"; "The Story of Redemption"; "The Life of Jesus" and "The Atonement." In general the higher critical view is held, but one is surprised and delighted with the conservatism of the treatment. The chapter on the formation of the New Testament is particularly helpful. One likewise finds fine material on the miracles, and the treatment of the life of Jesus is splendid. The book can be read in an hour, but you will be better for a lifetime because of having read it. J. A.

PELOUBET'S SELECT NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSON, 1940. *By Wilbur M. Smith.* W. A. Wilde Co., Boston. 418 pages. $1.90. Peloubet's Select Notes have appeared for so long that surely they must be known to all pastors and teachers interested in "lesson helps." For the last three or four years they have been edited by Dr. Wilbur M. Smith, formerly pastor of the First Presbyterian Church at Covington, Va., and now Professor of the Bible at Moody Bible Institute. Dr. Smith has read voluminously in the best of the tried and tested conservative literature on the Bible, and he gives us in this volume the rich fruit of his labors, with a minimum of personal comment, arranged in a teachable lesson plan, adapted to all ages. There are all the other helps that a teacher or student of the International Sunday School Lesson requires, including a broad and practical biliography. Any teacher will find the book helpful and useful. E. T. T.

THE TEACHER'S GUIDE TO THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1940. *By James R. Kaye.* John A. Dickson Publishing Co., Chicago. 385 pages. $2.00. James R. Kaye, editor of the New Analytical Bible, presents here his seventh annual exposition of the International Sunday School Lessons. The text used is that of the New Analytical Bible (which presents the more important renderings of the R. V. in brackets). The lesson notes are clearly and logically arranged, are brief and to the point, and are presented from a thoroughly conservative, traditional point of view. The book appears to be reaching an increasing number of readers. E. T. T.

II. SYSTEMATIC THEOLOGY.

THE STUDY OF THEOLOGY. *Edited by Kenneth Escott Kirk,* Lord Bishop of London. Harper and Brothers, New York. 484 pages. $3.75. The Supplement of the London Times recommends this book quite properly as a first-class introduction to the Queen of Sciences. According to the editor it is addressed in the first instance to the educated layman or laywoman—to the cultivated Christian whose professional or general training has endowed him or her with a reasonably ample and satisfying fund of secular knowledge but who is conscious of a depressing and confusing lack of information concerning that which should be, for those who profess it,

the centre and foundation upon which life itself is built, namely, the Christian religion. The editor professes the hope, however that it shall be found of interest to ministers of religion, to students in training for the ministry and even to professed scholars. The aim of the various contributors has been to compose a guide to the subject as it exists today, a guide which "may help the student to orientate himself amidst the bewildering profusion of theological literature, ancient and modern, and may indicate to him what are the main divisions of the subject, what are the chief problems which present themselves for discussion and what are the methods which the theologian employs in dealing with them."

We fear that only the rare American layman will have either the training or the inclination to follow through a volume so weighty and thoughtful in the theological realm. It will prove, however, an excellent volume for seminary students who desire a thorough and up-to-date orientation in their theological studies, an excellent volume for any minister who wants to keep up-to-date and who would be interested in a modern survey of the whole field of theology as prepared by leading scholars of the Church. It is in fact one of the outstanding religious volumes of the year, "a one-volume theological library," and one which should be read widely by ministers in our own Church.

In the first chapter, N. P. Williams, Lady Margaret Professor of Divinity in the University of Oxford, seeks to answer the question, What is Theology? Successive chapters deal with Comparative Religion, The Philosophy of Religion, The Psychology of Religion, The Old Testament, The New Testament, Symbolic Theology, The History of Christian Doctrine, Ecclesiastical History, Moral Theology, Christian Worship and Liturgy.

Though the writers are for the most part objective, describing conflicting points of view rather than urging their own distinctive positions, they can be classified generally as moderate or evangelical liberals; or, to use the phrase of Dr. Williams, as representatives of a "critical orthodoxy" as opposed to liberalism on the one hand and to "naive orthodoxy" on the other.

E. T. T.

A SACRAMENTAL UNIVERSE. *By Archibald Allan Bowman,* late Professor of Moral Philosophy in the University of Glasgow. Princeton University Press, Princeton, N. J. 592 pages. $5.00. In reading this scholarly study in the metaphysics of experience, one finds much to praise. Albeit one may regret certain faults of structure and composition, one feels impelled to pay a tribute of gratitude for the profound and critical thinking which has gone into the making of this book. The faults one finds are such as necessarily attach to a publication of any book which has to go through the birthpangs when death has denied the attendance of the author. Professor Bowman was stricken down by death before he had completed the manuscript for the press.

This volume contains the matter of a course of lectures delivered before

Princeton University under the sponsorship of the Vauxem Endowment. The opening chapters are tough reading and unless one possesses the homely virtue of persistence one is likely to give up for the nonce and promise himself to return to its pages at some indefinite time. But if by force of voluntary attention one holds himself to the task he will find his reward in a comprehension of the argument and the pleasure that comes from the keen insights of the author, vehicled in a prose style after the best traditions of English literature. The purpose of the writer in composing this book is twofold: to find epistemological and ontological warrant for believing in the reality and the uniqueness of a spiritual universe, and to show that there lies hidden a persistent dualism in such characteristic twentieth century systems as those of Whitehead and Santayana. The author reveals spirit operating through nature and nature revealing itself as plastic and responsive to the informing energies of mind.

To the small remnant of choice souls who still profess loyalty to a philosophical dualism, this book will be welcomed with a pulse of emotion; and to the many who espouse monism, this essay will thrown down a winsome but vigorous challenge. No wonder this volume is recommended by the Religious Book Club, for it is a forthright argument for the belief in spiritual selves. Theologians ought to find entertainment and profit in the pages of *A Sacramental Universe*. "It is in the sally of the spirit into the realm of the natural that the consciousness of the objective first reveals its inner secret as a consciousness of self." F. H.

Our Knowledge of God. *By John Baillie.* Charles Scribner's Sons, New York. 263 pages. $2.50. This is a very stimulating book by the Professor of Theology at the University of Edinburgh. As the title of the book indicates, the author's purpose is to discuss the nature of our knowledge of God. The author further defines his purpose by saying, "At the present time the field is occupied by a number of competing views, each of which is likely to have something valuable to contribute to our total understanding, yet any two of which necessarily exclude one another if accepted in the form in which alone they are offered to us by their most devoted adherents. My purpose has been the irenic one of endeavoring to distinguish the true insight within each alternative from that blindness in it which renders it insensitive to the insight of the other."

Dr. Baillie has accomplished his task admirably. He has given us on the whole a fair and penetrating discussion of the more important theories of the sources of our knowledge of God. Personally, I did not feel that his treatment of Brunner was entirely adequate, i. e., if Brunner's lectures at Union Theological Seminary last winter are to be taken as an authoritative statement of his present position. These lectures, however, were probably not available to Dr. Baillie. I felt, too, that the book would have been stronger if it had stated more clearly the historical crisis in which Barth's theory was formed.

But these are minor comments on a great book that I can heartily commend. While the thinking is profound, the style is clear and the book makes delightful reading. H. R.

A COMPEND OF THE INSTITUTES OF THE CHRISTIAN RELIGION BY JOHN CALVIN. *Edited by Hugh Thomson Kerr, Jr.* The Westminster Press, Philadelphia. 228 pages. $2.50. This Compend of Calvin's Institutes has at least three outstanding merits: First, Calvin's table of contents and his chapter headings are replaced by simpler, more modern divisions; second, the Institutes themselves have been reduced to approximately one-tenth of their original size, apparently without any serious loss to their thought; and, third, there is an exceedingly helpful index, which gives both the page reference to the Compend and the book, chapter and section reference in the Institutes themselves. If one is tempted to fear that such an abridgement cannot possibly be of any value, he is requested to remember that in the original there are lengthy attacks on the Catholic Church and numerous quotations from the Church Fathers, which can be omitted without serious loss, and above all he is urged to purchase the book and read for himself. Students who are introduced to Calvin for the first time are constantly amazed at the attractiveness of his style as well as the profundity of his thought. We predict that many more will become interested in Calvin through the use of this book and that many busy pastors who hesitate to take down the Institutes will read Calvin again with renewed interest and profit. Put this book into your own library and into your church library. E. T. T.

SWEDISH CONTRIBUTIONS TO MODERN THEOLOGY, with Special Reference to Lundensian Thought. *By Nels F. S. Ferre.* Harper and Brothers, New York. 250 pages. $2.50. Informed theologians will agree with the author that "the last few years have seen the publication in Sweden of some of the most original and suggestive theological writings of our generation." And yet up to the present there has been on this richly informative topic no adequate book available in English. That gap has now been supplied by Dr. Ferre, Abbot Professor of Christian Theology at Andover-Newton.

The body of the work is given to an exposition of the theology streaming from the University of Lund and found particularly in the writings of Aulen, Nygren, Bring and Ljunggren, a school of thought which is Lutheran, conservative and evangelical, yet strikingly vigorous and independent. Much space is given to the explanation of the school's theological methodology, which seeks to demonstrate the invulnerability of theology "positively, by means of philosophic validation, negatively, by means of philosophic impotency." Put very simply, we may say that the Lundensian school holds that philosophy validates the form or legitimacy of religion; its contents, however, can be found only in the various historical religions. A decision between these various religions must be based on faith, a free individual commitment. The

content of Christian theology is to be found in Revelation, disclosed fundamentally in the Christ-deed, as spontaneous, unmotivated value-indifferent love, creative of fellowship. To describe this essential element of God's character the New Testament in effect coins a new word—"agape"—which becomes the leading, normative concept in the Lundensian theology.

The last two chapters of the book are given to a friendly criticism of this significant theological movement. Says the author: "A final estimate of Lundensian thought is difficult to give. There can be no question that it represents a theology of unusual depth, dealing vigorously with the central problems of the Christian faith. Its analysis of motifs with its emphasis on agape is by far its most important theological contribution. If the agape motif can be freed from its traditionalistic alloys [Ferre writes as a declared liberal], and if the Lundensians will release it from an inadequate, anti-intellectualistic background, and then apply it fearlessly to all the problems of Christian theology, the work of the Lundensian school may herald a new epoch in Christian thought. The emphasis on Christian love as explanatory of faith's deepest assertions and as the religiously sanctioned standard for ethics certainly needs to become central in Christian theology and sufficiently strong to determine every one of its doctrines. The constructive power and possibilities of Lundensian thought so far overbalances its deficiencies and limitations that whatever news will come in the future from this young movement in theology will surely be received with keen interest by everyone deeply concerned with the meaning and truth of Christianity."

Though this book is an extremely significant contribution to current theological literature, it is not always easy reading, and it will be appreciated fully only by one who has had thorough training in both philosophy and theology. E. T. T.

THE MORAL PHILOSOPHY OF SANTAYANA. *By Milton Karl Munitz.* Columbia University Press, New York. 109 pages. $1.75. In this scholarly dissertation we have a penetrating analysis of one of the most tragically significant philosophies of our age, the idealistic naturalism of George Santayana. Reared in Spanish Catholicism, Santayana was early transplanted to the academic skepticism and the industrial practicalism of New England. The love of beauty, whether in nature, in poetry or in religious symbolism, constantly struggled with a logical realism that left him skeptical and materialistic. His withdrawal from an academic chair at Harvard to become a contemplative recluse only intensified this dissociation in his personality and outlook. Dr. Munitz has brilliantly traced the course of this dualism in his thought, showing how it gradually passed from the confronting of science and religion in his earlier work to a disillusioned retreat from the social turmoil of our day into an esthetic mysticism. The spiritual life is thus interpreted by Santayana in two divergent ways that he could never render consistent. The first is the intelligent, humane appraisal of natural values,

the humanism of the spirit. The other is an unworldly, ascetic withdrawal into the infinite "realm of essence," the world of ideal values and intellectual abstractions. This is the mysticism of the spirit. The first is the realism of Aristotle, the second the idealism of Plato. But their theism is omitted. It is sad that so cultured a genius should have so shockingly misunderstood Christianity as to conceive it as a religion of mystical withdrawal and merely poetic symbolism. He missed its very essence, its cosmic personalism, its beautifully sane scale of values by which the spiritual and the physical are united. Dr. Munitz, although almost a disciple of Santayana, has brought out most lucidly the fatal chasm in his thought. D. M. A.

FUNDAMENTALS OF ZOOLOGY. *By William J. Tinkle.* Zondervan Publishing House, Grand Rapids, Mich. 492 pages. $3.00. The author is the Professor of Biology at Taylor University, Upland, Indiana. Since the reviewer is not a trained zoologist, he cannot speak authoritatively about the value of the subject-matter presented, but in general the presentation seems effective and accurate. The arrangement of the material leaves something to be desired and the editing at times seems careless. The illustrations leave much to be desired. A statement in the preface is significant: . . . "thoughtful scientists have discussed the need for a textbook in zoology that would sift fact from fable, state the bearing of new discoveries upon old theories, and make a distinction between observed facts and deductions from facts. . . . The author has learned from experience that a proper handling of facts avoids the mental conflict that afflicts many a young person."

Naturally after that statement, which is of course true, one is on guard to discover how this author "sifts facts from fables" and how he "properly" handles facts and deductions from facts. Among the last chapters in the book are ones on "Records of Animals and Man" and "Nature and Extent of Changes." It is here that Professor Tinkle raises objections to the theory of evolution and of course rightfully points out weaknesses and mistakes in Darwinism. He suggests an alternative theory "which the facts of modern biology do not discredit." The theory, in brief, is that representatives of all the major groups of animals down to orders, "or perhaps families or genera, were created." The numbers of species increased by segregation and re-combination of genes, and by mutation. According to the author, the movement is never upward but downward. His last word affirms that "at present no one can explain how evolution could have come about." Obviously that cannot be the last word, and one closes the book with the feeling that the author, although perfectly sincere and no doubt eager to protect youth, has nevertheless simply succeeded in showing that there is too much to which he and we must say, "I don't know." I would like to see every rabid evolutionist read this book, but I hope every Christian student of science will read other books on Zoology in addition to this one.

J. A.

III. HISTORICAL THEOLOGY.

THE CLUE TO HISTORY. *By John Macmurray.* Harper and Brothers, New York. 243 pages. $2.50. This is a brilliant book by the author of *Creative Society.* John Macmurray is professor of the Philosophy of Mind and Logic in the University of London. Macmurray says in the introduction that he has written a book that is "both hard to understand and easy to misunderstand." He explains that the misunderstanding to which the book is liable belongs to its substance and could not be removed by modification of its form. The main theme of the book is well stated in these words: "The traditional habits of life, upon which our civilization is based, give rise to habits of thought and reflection which prevent us from understanding Christianity. Yet Christianity is the motive force behind the development of all civilization. So long as we do not understand Christianity, we cannot understand ourselves or what is happening to us. Yet so long as we employ our traditional forms of reflection, misunderstanding is unavoidable. What we call the Christian tradition is the product of our own ways of thinking. Christianity itself is the product of the Jewish mind, which is the reflective aspect of Jewish habits of life which are very different from ours. Europe is beginning to realize that its central problem is the Jewish problem. This new realization links up the crisis of our civilization with the understanding of Christianity."

The whole purpose of Macmurray's book is to state, clarify and illustrate the above thesis. The author regards his thesis as all-important. He writes: "I can only justify the effort that my book demands from the reader by my conviction that the future of western civilization depends upon our making it. To understand Christianity we have to create in ourselves that religious comprehension of reality which is the historical achievement of the Hebrew race and which reached its mature expression in Jesus. Christianity is the driving force behind the progress of our civilization. To understand Christianity is to understand the crisis of civilization in which we are involved and to see what we have to do."

To this reviewer the outstanding contribution of Macmurray's book is his treatment of the Hebrew religious consciousness. The chapter on "The Work of Jesus" deserves to be read and re-read. The author insists that one of the common mistakes that interpreters of Jesus with a dualistic background are making consists of dividing His teaching into an "ethical" part and an "apocalyptic" part. He believes the reason for this mistake is the dualism that forms the matrix of non-Jewish thinking. Furthermore, Macmurray believes that we of the western world think life dualistically because we do not live it integrally. We have two lives in two worlds; a spiritual life and a material life, which are in opposition. He insists that in order to understand Jesus we must cease to contrast the ethical and the apocalyptic in Jesus' teaching and try to achieve a single integrity of understanding. The

source of the difficulty, in brief, is that Jesus had the Jewish religious consciousness while we are steeped in dualism.

The Clue to History ought to be made required reading by any serious minister today—and it should certainly be classified with the more serious books that will be read in the early morning and not after a busy day and a heavy dinner. W. M. A.

CHRISTIANITY AND MORALS. *By Edward Westermarck.* The Macmillan Company, New York. 427 pages. $5.00. Edward Westermarck, lately deceased, one time Professor of Sociology in the University of London, was one of the outstanding European scholars in the field of ethics and sociology. This book, the last to come from his pen, is an examination of Christian morality in the light of a purely naturalistic sociological theory. His conclusions on the whole indicate that Christian ideas have retarded rather than accelerated the development of genuine morality. Unfortunately Professor Westermarck does not give us a judicial, balanced estimate of the value, or an historical account of the development, of Christian ethics. He is erudite and scholarly, draws on a vast amount of historical and sociological data, presents indeed an invaluable compendium of information regarding Christian and non-Christian ethics. But his anti-Christian bias is evident, and must be taken into account.

He sees little to praise and much to criticize in the ethics of Jesus. He rejects the idea of eternal punishment as utterly abhorrent. The promise of eternal rewards in his estimation is also vitiating and unworthy of a teacher of morals. Modern theologians, he claims, are disconcerted by this element in Jesus' teaching, and have tried to minimize it. The ethics of Jesus, he insists, is not only hedonism, but egotistic hedonism. In this day of totalitarian ethics, when the value of the individual is questioned and in many areas of the world denied, Professor Westermarck sees that, and nothing else, in what he considers Jesus' unfortunate emphasis on the infinite value of the individual human soul. "Jesus does not advocate a careful weighing of one's good against the good of others," he charges, "but a ruthless egotism." Dr. Westermarck is without a doubt a learned man and a clever logician, but he does not qualify as a competent interpreter of the ethics of Jesus.

Paul's doctrine that relies upon faith as the source of love and good deeds also contains, according to the author, a positive danger to the moral point of view. Augustine's conception of original sin cannot satisfy even the most elementary moral claims. "From the moral point of view the doctrine of salvation through the suffering and death of Jesus and the various explanations given of it make a distressing chapter in the history of Christian dogma." "The immediate result of the Reformation was a dissolution of morals." "From a moral point of view Pelagianism was superior to both Catholicism and Protestanism."

The chapter on Regard for Human Life cites at great length the

Church's blessing of war—"the rock on which Christian principles have suffered the most miserable shipwreck." It has taken nearly 2,000 years for the married women to get back that personal independence which she enjoyed under the late Roman law but lost through the influence which Christianity exercised on European legislation. "And it may be truly said that she has regained it not by the aid of the Church, but despite her opposition." The Christian ideal of charity was not so sound as that of the Stoics.

Christian apologists no doubt have claimed too much for the Church's influence on the development of European morals, but Professor Westermarck goes far to the opposite extreme. He sees or imagines but little that is not evil. If one had only his book, he would conclude that the influence of Christianity has been almost uniformly bad and that the disappearance of the Church would be a distinct moral advantage.

Ministers should read the book for its wealth of citations, that they might examine their own ethical views and do penance for their failures and that of the Church. It is useful as a corrective for injudicious claims but not as an impartial examination of Morals and Christianity. E. T. T.

Environmental Factors in Christian History. *Edited by John Thomas McNeill, Matthew Spinka, and Harold R. Willoughby.* The University of Chicago Press, Chicago. 417 pages. $4.00. This book presents a series of short studies to Dr. Shirley Jackson Case, Dean Emeritus of the Divinity School of the University of Chicago, as a tribute to his scholarship and leadership. The writers are his former colleagues and students. It is indeed a notable array of social-historical studies which do honor to the man and to the many distinguished scholars which this great university has produced. Conservative students of the Bible will object to the point of view represented in some of the Biblical essays, (an insignificant proportion), but any reader, professional student or minister will welcome the valuable light thrown on various important phases of Christian life, from the significance of John the Baptist for the beginnings of Christianity to the history of the Church in modern Japan by the social-historical methodology of the Chicago school. With 22 rich essays to choose from, dealing with such a variety of topics as Roman Religious Survivals in Christianity, and the Sources of Christian Asceticism, and the influence of Medieval Judaism on Christianity, and the Religion of Early Freemasonry, and the Frontier in American Christianity—with such notable contributors as Ernest Cadman Colwell, Harold Rideout Willoughby, John Thomas McNeill, Winifred Ernest Garrison, Wilhelm Pauck, and William Warren Sweet—one cannot begin to describe the particular contributions of this book to our understanding of Church History. This, we repeat, is a very valuable collection of essays, worthy of the men and the occasion. E. T. T.

THE FLOWERING OF MYSTICISM: The Friends of God in the Fourteenth Century. *By Rufus M. Jones.* The Macmillan Company, New York. 270 pages. $2.50. Rufus M. Jones, best known Quaker writer of the present day, has written helpfully and inspiringly on a wide variety of themes but his first love, and the field in which he has made perhaps his greatest contribution, is the history of Christian mysticism. In this book he fulfills a lifelong desire to devote a special volume to the great mystics and the lesser known Friends of God of the 14th century, a period in which appeared the most remarkable outburst of mystical religion that has occurred in the entire history of Christian history. Meister Eckhart, Johannes Tauler, Heinrich Suso, Jan Ruysbroeck, Gerard Groot (whom Dr. Jones regards as the author of the most significant portion of the Imitation of Christ) and Thomas à Kempis (only its compiler) are some of the better known names treated in this rich little volume, the fruits of a lifetime of research and meditation.

Dr. Jones confesses that over the course of years there has come a profound alteration in his fundamental conception of mysticism: "I see now, as I did not see in the early period, what a large pathological factor there has been in the lives of many mystics in the long historical line. . . . I am equally convinced that the emphasis upon ecstasy which the Neoplatonic strain of thought introduced into Christian mysticism was an unfortunate and very costly contribution, and quite foreign to the mysticism of the New Testament." He agrees with Dr. Carrel, however, that "Christian Mysticism constitutes the highest form of religious activity." In the last chapter he discusses the nature of mystical experience and defends it against the charge of subjectivity.

This book is an excellent critical introduction to the whole subject, but particularly to the mysticism of the 14th century. E. T. T.

CALVINISM: AN INTERPRETATION OF ITS BASIC IDEAS. Volume 1—The Theological and the Political Ideas. *By H. Henry Meeter.* Zondervan Publishing House, Grand Rapids, Mich. 236 pages. $2.00. The author, who is Professor of Bible and Calvinism at Calvin College, gives us here a thoroughly conservative yet vigorous interpretation of Calvinism as not merely a theology but also as a culture. As pointed out in the opening chapter, "Calvinism does not restrict itself to the field of theology, but is an all-comprehensive system of thought. It includes within its scope political views, sociological views, views on science and on art as well as views on theology. It presents a view of life and of the universe as a whole, a world- and life-view." The fundamental principle of this world point of view is to be found in the absolute sovereignity of God in the natural and moral spheres (not to be identified with predestination). The Bible (which is inerrantly inspired) is the Calvinist Canon, i. e., his Rule of Faith and Conduct. On this basis, and from the standpoint of historical interpretation (with special reliance upon recent Calvinistic thought in Holland), Dr.

Meeter has given us a clear, logical and popular presentation of what might be regarded as the conservative Calvinistic point of view not only in theology (6 chapters) but also in politics—relation of Church and State, war, international organization and the like (16 chapters). Calvinism is frequently contrasted with Modernism (labeled as that which denies the specifically supernatural) and with Millenialistic Fundamentalism (by which efforts to exert a leavening influence upon educational, social and political affairs are considered futile). So far as the reviewer knows, there is no other book of comparable scope available in English. Though one will not agree with all of Dr. Meeter's interpretation, and may indeed question whether there is now a Calvinistic world point of view, anyone interested in the genius of Calvinism will find this a very profitable bit of reading. E. T. T.

SOLDIER OF THE CHURCH. The Story of Ignatius Loyola. *By Ludwig Marcuse.* Translated by Christopher Lazare. Simon and Schuster, New York. 352 pages. $2.50. A number of biographies of Ignatius Loyola have come from the press in recent years, some of the best written by Protestants, the life by Paul Van Dyke, for example. None is more readable, more colorful, than this fascinating book by Ludwig Marcuse, distinguished man of letters, now an exile from Hitler's Germany. Lion Feuchtwanger has written of it: "Marcuse's gentle tone contrasts effectively with his hard theme. The style of the book sparkles. Its aphorisms and antitheses dazzle. In spite of its meticulously correct details the book reads like a novel; its contradictions are often fascinating and it always holds the interest. Marcuse is the first man who has succeeded in making Loyola and his life, which heretofore seemed merely episodic, become the stuff of which drama is made."

The author pictures the saint in both his strength and his weakness—the romantic devotion which he transferred from an earthly princess to the queen of heaven, his indominatable will, his rigorous discipline of himself and others, his utter fearlessness, his untiring zeal, his genius for administration, his shrewd common sense, along with his failure to understand the deeper problems of the age, his fidelity to power which was stronger than his fidelity to Jesus. How could it be put better?—"Above the Christian law of love hovered the non-Christian law of blind obedience. At the end of a pure life the General proved once again that he, a holy man, had in all innocence and with praiseworthy fervor served Satan, the strict god of all possible gods, the god who permits masters to rise and flourish. Loyola's star had been, not the rebel of Jerusalem, the martyr of Golgotha, but the best ally of those who own the earth. If it is heroic to remain indiscriminately true to a symbol, Loyola was a hero. As a hero he served the forever unheroic: force. As a sacred chief, he led a sacred bureaucracy into battle for the sacrilegious."

We are not surprised to read that this book, first published in German, has been translated into French, Russian and Czech as well. E. T. T.

APOSTLE OF CHARITY. The Life of St. Vincent De Paul. *By Theodore Maynard.* The Dial Press, New York. 319 pages. $3.00. Theodore Maynard, the son of a Protestant missionary, is recognized today as one of the outstanding Catholic prose writers and poets. His present book, one of a long series, presents the life and work of one of the most significant Catholic saints, Vincent de Paul. It is a remarkable story of a seventeenth century French peasant who became a priest, was captured as a slave by Barbary pirates, escaped two years later and returned to France. Becoming aware of the spiritual ignorance and the physical destitution of the French peasants, he established missions for their relief. He moved in the highest circles of French society, in a patched cassock, inspiring noblemen and especially noblewomen with a love for the poor. As his main instrument of service he devised what seemed an impossible innovation—an order of women who should not be nuns but whose closet was wherever poverty called them. These were the Sisters of Charity. Today there are approximately 40,000 daughters of the original house at work in all parts of the world, besides numerous branch houses.

The present book is said to be the first book wirtten in English to make use of the enormous documentation only recently sifted and evaluated. Mr. Maynard rejects the many legendary accretions that have arisen about this true Catholic saint and writes a sober but informing biography, valuable for both Protestant and Catholic. E. T. T.

RELIGIOUS TRENDS IN ENGLISH POETRY. *By Hoxie Neale Fairchild.* Volume I: 1700-1740, Protestantism and the Cult of Sentiment. Columbia University Press, University Heights, New York. xii and 612 pages. $5.00. If it be true that the hymns of the Church provide a sure index to its theology, it is also true that the poetry of a people reflects its religious thought and feeling. The accomplished Associate Professor of English at Columbia University now presents the first volume in a series of five inductive studies devoted to religious thought and feeling as reflected in English Poetry from the eighteenth century to the twentieth century.

Volume I covers the period between 1700 and 1740 and carries the rather unimpressive sub-title: *Protestantism and the Cult of Sentiment.* A reading of the volume itself, however, is an enjoyable experience. The book has surprising charm and distinction. While the author has the student of history or of the history of literature chiefly in mind, he has produced a well-documented, and exceedingly well-written work, one which should have a peculiar fascination for the present-day minister, for here the shepherd of souls is introduced to "self-portraits of eighteenth century souls" who in their aspirations, longings, melancholy, or sense of well-being are not greatly unlike present-day souls. Here too the preacher finds a wealth of illustrative material in verse. The index of names and the elaborate topical index at the conclusion of the volume make this wealth almost immediately available. Even a cursory survey of the topics reveals what is in store for

the preacher as he broods over an idea for which he is seeking adequate or pointed expression. For instance, under "Atonement" his attention is directed to eleven different references, and one of them, page 411, introduces him to the pathetic Samuel Boyse (1708-1749) whose yearnings apparently were deeper and whose thoughts ran far higher than his will could grasp but who could nevertheless declare:

> "O strong effect of unexampled love!
> View him descend the heav'nly throne above;
> Patient the ills of mortal life endure,
> Calm, though revil'd, and innocent, though poor!"

Or again under "Social" he finds 13 references, and one of them, page 396, introduces him to the benevolently-minded George Pyttelton (1709-1773), who directs others how

> "In gen'rous love of others' good to find
> The sweetest pleasures of the social mind."

and who writes *To the Reverend Dr. Ayscough,*

> "No foe to man was e'er to God a friend:
> Let reason and let virtue truth maintain,
> All force but theirs is impious, weak, and vain."

This the first comprehensive study of this subject deals in the first volume with about 130 different poets, many of whom are little known, whose major works fall within the first four decades of the eighteenth century. The author has not only allowed the poets to speak for themselves in long quotations, but he presents them in terms of their contemporary situations. Hence he stresses the historical and practical rather than the esthetic or metaphysical aspects of his theme. Professor Fairchild's readers will look forward with whetted interest to the subsequent volumes of the projected series as they appear. H. T. K.

Catholics and Unbelievers in Eighteenth Century France. *By Robert R. Palmer.* Princeton University Press, Princeton, N. J. 236 pages. $4.00. It is generally assumed that believers in 18th century France were hopelessly outclassed by unbelievers—Voltaire, the Encyclopædists, "the philosophers," who attacked the fundamental beliefs of Christianity as well as the distinctive beliefs of Roman Catholicism. Professor Palmer reveals that this was not the case, that Catholic intellectuals, though not equal to their opponents in wit and literary style, were more enlightened than some historians have supposed. They made out a good case for a supernatural revelation and pointed out many weaknesses and inconsistencies in the philosophy of materialism. As the believers indicated,

the philisophers were atheistic largely because they conceived God as anthropomorphic.

This is an excellent piece of historical writing, one that presents the results of careful research, fairly and objectively, in interesting and attractive style. At the same time Dr. Palmer has made a noteworthy contribution to the history of Christian thought. The questions in dispute between the Catholics and the Sceptics were questions of fundamental importance; and our own thinking will be enriched as we follow the debate between champions of various aspects of the natural vs. the supernatural, e. g., nature vs. grace, history vs. tradition, the fact of revelation, soul vs. mind, creation vs. causality, obligation vs. liberty.

As the author declares: "It seems fair to conclude that the orthodox of the 18th century offered an intelligent criticism of the philosophy of the enlightenment. If they could not overthrow it, they could at least bare some of its assumptions and implications. If they could not predict its consequences, they are hardly to be blamed, for neither could any one else; and to our disillusioned age the dark forebodings of the orthodox, the prophecies of chaos to follow on the decay of religion, seem to have contained about as much truth as the vision of the philosophers, who looked forward to indefinite progress in the paths of reason. Could they all come back to life in the middle of the 20th century, it would not be the conservatives who would be the most surprised. . . . Today, now that the faith in progress, liberty and a beneficent natural order is being questioned, we can consider with more patience the criticism which this faith received when it was formulated."

E. T. T.

THE AMERICAN CANON. *By Daniel L. Marsh.* The Abingdon Press, New York. 126 pages. $1.00. Pilate asked, "What is Truth?" A question citizens of our nation ought to ask is, "What is true Americanism?" Dr. Daniel L. Marsh, President of Boston University, has sought to answer this query in a little book. No demagoguery, no spread-eagle exhibitions, no denunciations are here. The material for Americanism is found in seven notable documents, beginning with the Mayflower Compact and ending with Woodrow Wilson's *Road Away from Revolution.* Herein is found the Law and the Prophets of Americanism. These are they which testify to the spirit which gave us birth. If we want to keep the life blood flowing in our Republic, the searching of the truth in these documents will do much to help. Through all the comments made by the author the Christian element in our national life is emphasized. It is a book for preachers and people in the pew. If you have been disturbed by intolerance and bigotry under the cloak of patriotism, this book will be a good tonic. It leads away from confusion and hysteria toward the dream of social progress which we cherish in our hearts.

J. W. J.

RELIGION ON THE AMERICAN FRONTIER 1783-1850. Vol. III. The Congregationalists. A Collection of Source Materials. *By William Warren Sweet.* University of Chicago Press, Chicago. 435 pages. $3.00. William Warren Sweet, Professor of Church History in the University of Chicago, is our outstanding American Church historian. One of his most notable services is this series of volumes presenting a selected list of source materials on Religion on the American Frontier. The first two volumes, dealing with Presbyterians and Baptists respectively, have been reviewed in previous issues of this magazine. The present volume (like the first two) first sketches the history of the Congregational Church in the period studied and then presents a list of documents illustrating the work of the Congregationalists on the Frontier. In this section of the book we find letters and reports to the Missionary Society of Connecticut, a variety of church records, a selection from the minutes of the Convention of the Congregational Churches of Illinois and of the Congregational Association of Illinois, a portion of the autobiography of Flavel Bascom, pioneer missionary in Illinois, letters and reports from home missionaries in Michigan and from missionaries to the Indians and a number of documents relating to the Congregational and Presbyterian Convention of Wisconsin. Presbyterians have particular interest in this volume because of the close relation between Presbyterians and Congregationalists in the period under survey. The book illustrates the closeness of that relationship (many of the missionaries referred to, for example, were founding Presbyterian churches) and reveals some of the causes that drove the two Churches asunder. This book is highly commended as an important contribution to the study of American Church history. E. T. T.

A CENTURY OF SOCIAL THOUGHT. *Robert S. Rankin, Editor.* Duke University Press, Durham, N. C. 172 pages. $2.00. Not always, but too often, American colleges celebrate their outstanding anniversaries in excellent grammar-school fashion. But Duke University's centennial celebration last year was different. Instead of hymning the glories of "dear old Trinity," the observance, both in plan and performance, bore the marks of mature intelligence and constructive social vision. By and large, the more than two score special addresses throughout the year dealt with great matters in a great way, intellectually, socially and spiritually. Backward looks had a place on the program but mainly for the sake of clear views ahead.

This volume, one of a group designed to preserve the anniversary addresses in permanent form, is a more or less subjective survey of developments in seven important social areas over the past century. Contributors are Charles H. Judd, Harold Moulton, Henry Sloane Coffin, John C. Merriam, Pitirim A. Sorokin, Robert Moses and Roscoe Pound, and the fields covered are education, economics, religion, science, sociology, city planning, and law. The book is significant less for what it contains for the student than for what it may suggest to college administrations. Valuable

as it may be as a light reference book, full of insight and information, it will doubtless serve an ever greater purpose if it suggests to anniversary committees a way by which, for the social good, they can supplant sentimental reminiscence with a scholarly combination of recollection and reflection.

J. H. M., Jr.

JOHN J. EAGAN—A MEMOIR OF AN ADVENTURE FOR THE KINGDOM OF GOD ON EARTH. *By Robert E. Speer.* Privately printed by the American Cast Iron Pipe Company, Birmingham, Ala. 227 pages. Dumas Malone, editor of the *American Dictionary of National Biography,* published recently a book called *Saints in Action* in which he passed in review a long list of American saints, chiefly from the laity. In the realm of business only one candidate for canonization received so much as a passing mention, and that was Golden Rule Nash. It is quite evident that Mr. Malone knew little or nothing of John J. Eagan of Atlanta, elder in the Central Presbyterian Church in that city and founder of the American Cast Iron Pipe Company of Birmingham. Mr. Eagan was not only greatly successful in the business world, but a true saint if there ever was one. We are grateful beyond words that the American Cast Iron Pipe Company has seen fit to preserve the memory of John J. Eagan in this little volume and that Dr. Robert E. Speer was chosen to write it. In eight brief chapters Dr. Speer sketches Mr. Eagan's life, the story of his early boyhood, his successful business career, his intense personal piety, preserved for us in the prayers which he jotted down on bits of paper, his contributions to civic righteousness and to philanthropy (e. g. the Berry Schools), and particularly the three major interests of his life—his service in the cause of the Church, his unselfish labor for better relations between the blacks and the whites, leading to the establishment of the Interracial Commission, and his notable contribution to the establishment of the Golden Rule in industry. The Church of Christ needs men like John J. Eagan. We pray that this book may be widely distributed and widely read and that Mr. Eagan's spirit will continue to guide ministers and laymen in both personal and social religion, and that many, like him, will seek to take the spirit of Christ into every relationship of life. E. T. T.

JAMES H. MCCONKEY: A MAN OF GOD. *By Louisa Harrison McCraw.* Zondervan Publishing House, Grand Rapids, Mich. 211 pages. $1.00. Few Christian leaders have moved so gently and inconspicuously among their fellows as did James H. McConkey and yet have had the world-wide recognition and acclaim of believers everywhere. A rare and radiant spirit, Mr. McConkey has gone on to be with the Lord he loved, but his work will live on in his books and pamphlets, which have brought inspiration and guidance and blessing to countless thousands of needy folk.

Miss McCraw, one of his associates in his work for the blind known as the Braille Circulating Library, has given an intimate and deeply interesting picture of this man of God in her biography. Readers who knew and loved

him in the flesh will seem once more to be in his presence, and those who knew him only as the writer of his uplifting messages will be able to appreciate them anew because of this insight into the life of the man out of whose winsome, Christian heart they came. J. S.

THE CHURCH AND THE POLITICAL PROBLEM OF OUR DAY. *By Karl Barth.* Charles Scribner's Sons, New York. 87 pages. $1.00. Karl Barth says that *the* political problem of our day is German National Socialism, a problem which must be faced not only by the world but also by the Church of today. He considers National Socialism a dire threat to Christian culture everywhere and says that "if it is true that between the testimony to Jesus Christ and the rule of National Socialism no peace is possible, then it follows that the Church, for that very reason, may pray for the suppression and annihilation of National Socialism, and should, as it did in former periods of similar danger, pray that 'the bulwark of the false prophet Mahomet might be destroyed.'" But this is not enough. We must be prepared to back our prayers by action, otherwise our prayers become a mockery. "Those who take up the position that our neutrality is the only matter [that counts] are in reality national socialists." The Church that "merely meditates or sleeps while Christ is on trial" is next door to denying Christ. The Church that says God is transcendent and Almighty, and leaves the issue with Him without lifting a finger in the only way now possible, is in danger of becoming "a dead dog."

Many who cannot follow Barth in this extremely belligerent attitude will welcome the reproduction of this lecture for its strong statement of the Church's case against National Socialism and for its presentation of the great theologian's view on the nature and function of the Church: "True witnessing to Jesus Christ occurs necessarily in the unity of two things, a definite repetition of the confession of Him as the One who has come to us as Son of God and Savior and will come again, and of the actualizing of this confession in definite decisions in relation to those contemporary questions which agitate the Church and the world."

Many critics have declared that this represents a fundamental divergence from his early point of view, a conversion under the pressure of events to a more activist point of view. This charge Barth indignantly denies. In any case, every one interested in Barth, the most stimulating theologian of the present day, will welcome this clarification of his views. E. T. T.

THE CATHOLIC CRISIS. *By George Seldes.* Julian Messner, Inc., New York. 356 pages. $3.00. George Seldes is an unabashed liberal, a vigorous writer, with the style of a journalist and the instincts of a reporter, a fighter for the common man and for the preservation of our essential civil liberties. Some of his books—*You Can't Do That* and *Lords of the Press,* for example—should be read by every American interested in the present American scene. One of his numerous books, *The Vatican, Yester-*

day, Today and Tomorrow, was widely advertised by Catholics (a selection of the Catholic Book Club) as well as by the press. The present book, for reasons which it is easy to guess, has not received the same favorable attention.

Mr. Seldes writes, however, as an avowed friend of the Church, disturbed over reactionary and Fascist tendencies in the Roman Catholic hierarchy in international affairs and also in the United States. Eighty or ninety per cent of the book, according to Mr. Seldes' own estimate, consists of "documented fact" dealing with the record of the Catholic Church in Spain, Austria and South America, with Father Coughlin and anti-Semitism in America, with the attitude of some representative Catholics in regard to civil liberties, with Catholic pressure in politics, on the press, in the movies, and with the "Catholic liason with Fascism."

The author does not claim that the majority of Roman Catholics are reactionary. "If this book . . . points out in great detail the reactionary or Fascist trend in the Catholic Church rather than the counter-movement toward Democracy, it should be taken not as an attack, or an indictment, but as a warning which is being shouted to the free peoples of the world by the facts themselves."

It is possible that this book will arouse some ill-feeling against the Catholic Church, but the trends which Mr. Seldes presents need to be considered not only by Protestants ("The Catholic Church is not only the oldest existing institution, but it is also the most powerful") but also by Catholics. E. T. T.

JUDAISM IN A CHANGING WORLD. *Edited by Rabbi Leo Jung.* Oxford University Press, New York. 294 pages. $3.00. The volume which carries this alluring title contains fifteen essays principally by Jewish scholars scattered over the earth from Iowa to Jerusalem. Two essays are from Gentile hands, two have been translated from other languages. The author contributes the opening chapter. The Jew today is hard pressed, materially and spiritually. Many nations which gained democracy with the World War gave him a new chance to grow and gain in fellowship with mankind. Now they have disinherited him, have cast him out. Fortunately for him this shipwreck of renewed European hopes has cast him up on the Christian brotherliness of America, where he may sit safely, we trust gratefully, under other peoples' fig trees. But in general the Jew today is sadly pessimistic. Says the editor in his preface: "Jewish life everywhere has well-nigh lost its optimistic hue of yesterday." "The world around us in changing; it is becoming bleaker and more violent from day to day." Out of the travail of such pessimism this book had birth. Today's Jewish plight has had various reactions on the Jew himself. Many have rashly launched out into atheism and nihilism. The erstwhile much-hailed Reformed Judaism has proved to be no panacea. The most distinctive movement in Judaism today is the urge back to orthodoxy, which a generation

ago was entering eclipse. This volume is a good cross-section of this new urge: the "drang nach" Sinai and Zionism. All the essays are not of equal value, of worthwhile consideration. But readers will find in them an interesting and reliable statement from really virile Jewish minds of the call of Providence, through affliction, to repentance and Messiah. Such chapters as "The Challenge of Science," in which arrogant "science" gets the curb-bit; " The Challenge of Biblical Criticism," in which Wellhausen goes out and Moses returns to life; and "The Challenge of *Erets* Israel," in which the spiritual goal of Zionism is presented, will well repay purchase and reading of a volume which exposes the inner heart of the real Jew. E. M.

HINDUISM OR CHRISTIANITY. *By Sydney Cave.* Harper and Brothers, New York. 237 pages. $2.00. This study in the uniqueness of the Christian Gospel embodies the Haskell Lectures, Oberlin College, 1939. There are six interesting and informative chapters dealing with The Problem of Approach, The Law of Karma and Eternal Life, The Conception of the Divine in Hinduism and in Christianity, Hindu Bhakti and Christian Faith, Ethics, Hindu and Christian, Hinduism, Christianity and the Gospel. The author has a strong evangelical faith in the absolute distinctiveness and finality of the Christian message. He writes with an intimate first-hand knowledge, scholarly understanding, and sympathetic appreciation of Hinduism at its best, and shows that the contrast between it and Christianity is very great. The God whom Christ revealed cannot be identified with the Absolute of Hindu thought. Since there is a radical contrast in the conception of God, there is also a radically different conception of human destiny and of moral ideals. The glory of God's holy and redeeming love has been manifest in the life, death and resurrection of Jesus Christ, and He alone is the Word of God to men of every race.

D. W. R.

COMRADES ROUND THE WORLD. *By S. Franklin Mack.* Friendship Press, New York. 165 pages. $1.00 (paper, 60 cents). Material for this study of Christian Youth in action was secured by the writer through interviews and conferences with young people all around the world. In his travels he found young people in different countries deeply interested in the problems which confront the world today and strikingly united in their way of thinking. He sought to discover how we can make the Church a fellowship of eager and active service, and his book is intended to "help American young people become acquainted with Christians from other parts of the world, so that they will see that the Church is strong and alive, and that they cannot afford to cut themselves off from it." The book will appeal especially to those who are interested in the active, expressional side of the various Christian Youth Movements of today. D. W. R.

IV. PRACTICAL THEOLOGY.

THIS NATION UNDER GOD. *By Arthur E. Holt.* Willett, Clark and Company, Chicago. 224 pages. $2.00. The war to make the world safe for democracy twenty years ago may have been "much ado about nothing," but the present battle to keep America safe for democracy, according to this book, is no phoney affair. The real peril to our liberties—civil, economic, and religious—is shown to be, primarily, not the foreign foes we commonly fear but the "collapse of responsible living" within our own borders. Social irresponsibility, expressing itself in civic corruption, economic oppression and all the legalized forms of respectable greed, has never given many of the Church's leaders much concern; but in the fierce light that beats out from these pages it is hard to see how any Christian worthy of the name—or any patriot, either—can remain comfortably indifferent to the sad pass into which the many forms of social irresponsibility are leading our nation. No matter what happens in Europe, Dr. Holt implies, we Americans are facing the complete decay of democracy and decency unless a moral revolution can transform the social scene.

Nor does the author leave us in any doubt as to how this revolution will have to come. Business, big and little, the various professions and all class-conscious groups must develop a community consciousness based on the realization that a democratic freedom is basically a "freedom to be responsible." And because "spiritual renewal must run ahead of social change," the Church must lead the way to a re-vitalized social education that will bring her theology, ethics and worship into a more redeeming relationship with the social order. Only as we are led by such means to "a new dedication to the issues of citizenship" can democracy be saved.

No bare statement of its thesis, however, can do this book justice. It is a convincing, searching and sorely-needed tract for the times. Written by no long-haired radical or arm-chair philosopher, it is full of sane spiritual insight and practical wisdom. Preachers who don't find in Chapter Three the inspiration for a powerful sermon on personal responsibility are missing a rare opportunity; but for preachers and laymen too the book should be suggestive and tonic throughout.

Of all the books on the social expression of Christianity which I have on my library shelves—and at least a few of the best are there—*This Nation Under God* is unsurpassed as a popular and understandable commentary on Paul's words, "We are members one of another." It is, to my mind, the book of the year in its field. J. H. M., Jr.

THE BIBLE ECONOMY OF PLENTY. *By Edward Tallmadge Root.* Harper and Brothers, New York. 188 pages. $1.60. A social conscience has been developing in our country. The State is increasing in its social functions in caring for the needs of people. We know there are still un-

developed resources, plenty for everybody. Yet there are unmet needs. The problem of poverty is unsolved. The Bible does teach truth in regard to wealth, its accumulation, its possession and its distribution. The purpose of this book is to show how timely the teaching is in a world where the great trend is toward collectivism of one type and another. This book has an introductory chapter followed by four dealing with Old Testament teaching on money and three chapters on New Testament doctrine. Some of the social dynamite of the Bible is uncovered. It will disturb some readers. But here is truth which if proclaimed and lived could not fail to win the world. This would make a fine study for those who are looking for a key by which the doors of the Kingdom are to be opened to many outside the Church. Here is a note of evangelism which can become a trumpet blast. The author states, "The economic program which we have found in the Bible ought to give fresh and thrilling messages to the pulpits of churches and synagogues." Those who are familiar with books on the social questions will miss a number of important ideas in this volume, but there are Biblical teachings often overlooked in other treatments. J. W. J.

FUNDAMENTALS OF CHRISTIAN STATESMANSHIP. *By James Wallace.* Fleming H. Revell Company, New York. 380 pages. $3.00. The author, the late President Emeritus of Macalaster College, St. Paul, Minn., is one of the three or four laymen of his Church to whom has been awarded a D. D. The book was completed in his ninety-first year and is the result of a lifetime of research and study. The purpose of the book is not only to guide the general reader but also classes in the study of politics and statesmanship from the Christian point of view. The author draws upon the Bible, many state papers and individual addresses of statesmen for his material. He asserts that the basis of morals is the existence and character of God and that He is the Moral Governor of the world. The State was instituted by God to enact and administer just and equitable laws and has a moral nature. He believes that the American and British conception of the State more truly follows these principles than the German which makes all individuals and institutions subservient to the State. The best portion of his book has to do with the contributions Jesus and Christianity have made to the formation and maintenance of the State. The book is valuable for its source material and is timely in view of the general condition of the world. D. T. C.

LIVE FOR TOMORROW. *By Ralph W. Sockman.* The Macmillan Company, New York. 139 pages. $1.50. Here is a timely book, admirably written, that went to press on the day that Hitler entered Poland. Dr. Sockman does not attempt to diagram tomorrow's world but he offers a design for successful personal living in that world. The titles of the chapters indicate something of the vitality of this book: "A Truce with Time"; "Today Is Ours"; "Living for Tomorrow"; "Life's Growing Edge"; "High-

ways of Hope"; "The Challenge of Change"; "The Magic of Courage"; "The Limits of Love"; "Locking Ourselves Out"; "America's New Horizons"; "The Last Frontier."

This book is characterized by clear thinking, fresh and striking illustrations and a hopeful, Christ-centered philosophy. Dr. Sockman has the ability to use words and to make them express old truths in ways that cause the reader to remember them. This book heightens the fibre of one's faith and hope in a perplexing era. W. M. A.

SAVE MONEY. *By John M. Versteeg.* The Abingdon Press, New York. 126 pages. $1.00. This fine book is the official text for the United Stewardship Council of the United States and Canada. In the judgment of this reviewer it is the best book on stewardship that is available today—one that should be in the library of every preacher and one that pastors will want to place in the hands of their members. In addition, many sermon ideas on stewardship will be suggested by reading it. What more can a busy minister ask of any book? After a short introduction, the material is divided into six chapters with catchy titles: "Out of Her Want"; "For Frantic Boast and Foolish Word"; "The Meaning and the Mystery"; "End There Is None"; "As in Thy Sight to Live"; and "Wellspring of the Joy of Living." Every chapter has a long scriptural quotation at the beginning as a foundation for the material discussed in it and every chapter ends with six or more thought-provoking questions for discussion. One fine feature of the book is that stewardship is not presented as an effective way of raising money. The thought behind it is on a far higher plane. The title may be somewhat misleading unless one remembers that true stewardship "saves money" only by "laying up treasures in heaven." J. A.

HOW I KNOW GOD ANSWERS PRAYER. *By Rosalind Goforth.* Zondervan Publishing House, Grand Rapids, Mich. 142 pages. $1.00, cloth, 65 cents, paper. Like a breath from the snow-clad highlands to one's spiritual need comes this personal testimony to the absolute trustworthiness of prayer. It is refreshing, invigorating tonic. Here is the word of one who *knows* that God answers prayer in the little things as in the large. Through a rich, varied, adventurous life of forty years of Christian service in China, as the wife of the pioneer missionary Jonathan Goforth, the author has continually found strength and grace through prayer. This book, the result of an inner compulsion, is the testimony of a lifetime of trust and petition. From childhood to maturity, experiences of literal answers are recited, sometimes of the most amazing description. It should send the reader to a new examination of himself and a new reliance upon a God who "is able to do exceeding abundantly above all that we ask or think." J. S.

THE PASTOR IN ACTION. *By Ambrose Moody Bailey.* Round Table Press, Inc., New York. 177 pages. $1.75. This book would be of ines-

timable value to a seminary graduate going to his first pastorate or to any minister who is going to a new field. It is a complete compendium of suggestive and helpful methods of pastoral work, especially in beginning a pastorate. It covers everything—sermon preparation, filing illustrations, how to conduct a funeral and a communion service, how to manage the official board and the choir, how to have a successful prayer meeting, etc. While the author is liberal in his sympathies and viewpoint, any minister will find helpful suggestions. Those who have been long in one pastorate may learn how to get out and keep out of the ruts. R. A. L., Jr.

Increasing Church School Attendance. *By Albert H. Gage, D. D.* Zondervan Publishing House, Grand Rapids, Mich. 130 pages. $1.00. This is a book I can recommend. I can recommend it because it is timely, practical and evangelical. Many individual churches have slipped in their Sunday School enrollment in recent years. Here is a book that will show how these churches may turn defeat into victory. It is a book filled with practical, common-sense plans and suggestions which may be adopted with profit by churches both in the country and in the city, both large and small. It exalts the Church, evangelism and the cardinal doctrines of our Christian religion. Its cardinal theme is "Winning allegiance to Jesus Christ, the divine Son of God, as Lord and Saviour." It is a book that will promote not only religious education, but evangelism. It should be read by all pastors and church officers, as well as by Sunday School workers. H. W. M.

Opening Doors of Childhood. *By Lewis Joseph Sherrill.* The Macmillan Co., New York. 193 pages. $1.75. This timely treatise, though of deep interest to pastors and teachers, is written especially for those parents who, earnestly desiring that their children should have a vital religious faith and experience, are perplexed by the many problems which this presents. Such persons will find in the book definite practical help for the solution of such problems as: How shall I first tell my child about God and Jesus? Which Bible stories shall I use, and how? How and when shall I teach my child to pray? How can I best create a sense of fellowship with God through family and church worship? How can I deal with the child's wrong-doing without risking a dangerous sense of guilt?

The book contains a wealth of illustrative material culled from the author's own wide experience with children. E. F. H.

Old Testament Stories retold *by Eulalie Osgood Grover.* W. A. Wilde Company, Boston. 309 pages. $1.00. We have here almost one hundred stories taken from Genesis through Judges and told in a way that will appeal to children up to and about the age of twelve (at least they did to my two children). The nature and quality of the stories can be

judged somewhat from their titles—for example, The First Giants, A Year in a House Boat, The Sign of the Rainbow, The King's Dream, An Army of Locusts, The Secret of Samson's Strength. The stories are true to the Old Testament account. There are nineteen excellent illustrations, and the book is printed in good, clear type. Parents with little children will find this an excellent book to possess. E. T. T.

YOUTH AND THE WAY OF JESUS. *By Roy A. Burkhart.* Round Table Press, New York. 212 pages. $2.00. Dr. Burkhart is prepared by temperament, training and experience to write *for* youth and *about* youth. Few ministers in the nation have had so many opportunities to know young people and such intimate fellowship with them. As a teacher, as associate director of young people's work for the International Council of Religious Education and now as pastor of the First Community Church, Columbus, Ohio, Dr. Burkhart has qualified as a front-line leader of youth. This book is an honest and praiseworthy effort to think through real problems with young people. Much of this material grew out of discussions with young people in the First Community Church of Columbus. The book is divided into three parts: "Faiths," "Principles of Living" and "Causes That Await You." Many of the subjects are treated with unusual insight. Leaders of young people of late high school and college age cannot afford to pass this book by, and many will want to recommend it to thoughtful young people themselves. W. M. A.

PREACHING THE GOSPEL. *By Howard Chandler Robbins.* Harper and Brothers, New York. 147 pages. $1.50. One of the less fortunate results of the Reformation was the abandonment of "the Christian Year" by the more thoroughgoing reformers. Unfortunate because, says Dr. Robbins, preaching has been left "a mighty maze without a plan." Congregations are at the mercy of texts chosen at random, current events or the favorite article in their minister's creed (though, of course, our General Assembly provides Southern Presbyterians with a calendar based on the financial needs of our Executive Committees). *Preaching the Gospel* is a strong and highly readable plea for a carefully planned program of preaching based on the great cycles of commemoration known as "The Christian Year." The year is divided into two sections, the first reaching from Advent to Pentecost and the second from Pentecost to Advent. During the first period the theme of one's preaching would be the Revelation of God to man from the witness of the prophets through Christmas, Epiphany, Lent and Easter to the fulfillment of the promise of Christ in the gift of the Holy Spirit. During the second period the emphasis is upon Man's Response to God in personal goodness and social righteousness as well as in worship and fellowship in the Christian Church. This book will disappoint those who seek a year's supply of ready-made sermons but will abundantly reward all who seek deliverance from desultory and disconnected preaching.

The author is Professor of Pastoral Theology in the General Theological Seminary (Episcopal) in New York City and has written a number of other well-known books. D. M. C.

More Sermons from Life. *By Clarence E. Macartney.* The Cokesbury Press, Nashville, Tenn. 204 pages. $1.50. Of books of sermons there is no end, but here is a volume that is different. Each discourse is based on some touching experience in the life of the pastor as he deals with sinful men and women. But the sermons are not mere human dissertations divorced from all Biblical references but are based on a text of Scripture and are absolutely sound, evangelical and Calvinistic. Moreover, they reveal at all times, as a background, a wide reading in theology, history and literature. They are written in an attractive style and will hold people. In such sermons as these the successful pastor and preacher meet. C. V. C.

We Have God. *By Edward F. Dunlavy.* Fleming H. Revell Company, New York. 189 pages. $1.50. Here is a volume of light, popular sermons written in an attractive styles. They do not deal with profound questions of scholarship. But they are evangelistic, sound in the faith, have a decidedly human touch and contain many fine illustrations. They show wide reading and a rich experience. Here are some of the titles of the sermons: We Have God, Re-Thinking Religion, The Promises We Live By, He Is Risen, Be of Good Cheer, The Great Adventure, Our Unused Resources, Placing Wreaths, Concerning Life's Wistfulness, Labour's Life Abundant, The Power of Purity, Dare with God. C. V. C.

Is This Religion? *By Frank B. Fagerburg.* The Judson Press, Philadelphia. 191 pages. $1.50. The author attempts to answer the question, "What is religion" in these chaotic days? The titles of his sermons are striking. Here are some of the questions he attempts to answer: Is religion a bargain? Is religion a gamble? Is religion an escape? Is religion an opiate? Is religion wistful thinking? Is religion a prop for the weak? Is religion realistic? The subject-matter and mode of treatment are original, the style is fresh and virile and the conclusions are sound and inevitable. The author writes from the standpoint of an evangelical but with an interest in the liberal movements of the hour. The best that can be said of this volume of sermons is that the reader, especially if he is a preacher, is tempted to copy his message. C. V. C.

The World's Saturday Night. *By William Edward Biederwolf.* Zondervan Publishing House, Grand Rapids, Mich. 167 pages. $1.00. A book of sermons by the well known President of Winona Bible Conference. The list of subjects is interesting: The World's Saturday Night; If Not Christ, Who?; Lame in Both Feet; Three Men in a Tree; The Triumphal Entry; Worth-While Christianity; Winning the Race; The Earth Is the Lord's;

Why Our Prayers Are Not Answered; Heart-Thoughts; What This World Needs; An Old Testament Love Story; and Short Beds and Narrow Covers. The title of the volume comes from the subject of the first sermon, in which the author compares our day with Saturday Night when there is looseness, carnality and crime just before the Day of Rest. He contends that the world is in its Saturday Night and that the end is to be soon. While one may not agree with the author to the very letter, yet the sermons are fresh and merit a place in our reading. D. T. C.

HOBNAILS FOR RUGGED PATHS. *By C. Gordon Brownville.* Fleming H. Revell Company, New York. 93 pages. $1.00. Many sermons lose much by having a poor title. Dr. Brownville has a genius for stating his subject in a way that challenges our attention and enlists our interest. "Hobnails for Rugged Paths," the sermon that gives the book its title, is a sermon on the help God promises and gives His people in trouble. "Get your Man" is a splendid sermon on personal evangelism. "Wound Chevrons" is a sermon on sacrifice. The five sermons that comprise this little volume are marked by a deep evangelical tone, a copious use of scriptural quotations and a total absence of the ultra-critical attitude that mars some conservative pulpits. This is Bible preaching at its best. R. A. L., Jr.

GILBERT'S MANUAL FOR CHOIR-LOFT AND PULPIT. *By Harry Gilbert.* Charles Scribner's Sons, New York. 197 pages. $2.75. For ministers and choir leaders who desire to work together in creating meaningful services of worship, this manual, written by the organist and choir director of the Fifth Avenue Presbyterian Church of New York, makes it possible to discover immediately suitable anthems, duets or solos for nearly any sermon topic or festival of the Church Year. By an exhaustive system of cross-references, complete list of publishers and topical and scriptural indices, musical selections of a sound yet appealing type are readily accessible. Use of this manual not only would ensure worshipful music fitting the central theme of the service but also would tend to enlarge the small repertoire of the average choir. Although the writer of the manual is organist of a large church, he has kept in mind also the small church with limited resources. J. R. S.

CHANGING CONCEPTIONS OF RELIGION. *By Benjamin Franklin Crawford.* Carnegie Church Press, Carnegie, Pa. 245 pages. $1.00. It is a revealing experience to have one's general impressions statistically confirmed. Dr. Crawford does this for us in his analysis of the trends of hymnody during the past century. As a part of his Ph. D. thesis for the University of Pittsburgh, Dr. Crawford has made a careful and detailed study of the five official Methodist hymnals, dating from 1836 to 1935. His research has been limited to the hymnals of this one denomination, but we may accept the findings as indicative of the tendencies in all of the major evangelical bodies. The

author's method of procedure is to evaluate each hymn on the basis of two questions: "What is the religious function of the hymn?" and "By what means or method does it fulfill its functions?" Through a comparative study of the five hymnals he sets forth the changing conceptions of worship, doctrine, the Christian life, and motivations of religion. Charts and tables illustrate at a glance the main theses of the book.

Whether one's reaction is to approve or disapprove the expansions and alterations in hymnody, it is important to be informed on the matter. The size and price of the book are by no means an index to its significance. Every minister and leader of church music should own and study a copy.

N. W. T.

STORIES OF POPULAR HYMNS. *By Kathleen Blanchard.* Zondervan Publishing House, Grand Rapids, Mich. 142 pages. $1.00. Mrs. Blanchard in the Preface has given us a good review of her book: "The author is gratefully indebted to many sources for the information contained in this small work. It is not the product of original research, but merely an attempt to put into popular form material and anecdotes on a subject dear to many people. The little book will have achieved its purpose if it supplies a background for some familiar hymns for those who constantly sing them." In a clear and simple manner she has written brief comments on 67 hymns, including 12 gospel and 4 children's hymns. Except for occasional minor inaccuracies in dates, places, etc., and a number of instances where, in her effort to give color to the circumstances connected with the hymns, she has lifted legends to the status of facts, the book should fulfil its author's purpose.

N. W. T.

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EDITORIAL FOREWORD

It is our pleasure to present in this issue the series of historical addresses delivered in the First Presbyterian Church of Nashville, Tennessee, in celebration of its century of service, October 10 and 11, 1939. We are grateful to the Rev. Thomas C. Barr, D. D., the pastor of this historic church, for securing these addresses for us; to the speakers for shaping them into the articles that follow; and to the church itself for covering the extra cost of their publication. Each contributor, of course, is responsible for the views expressed in his article.

OUR CHURCH AND THE RURAL AREAS OF THE SOUTH

By the Rev. Charles H. Pratt, Ph. D., D. D., LL. D.,
Professor of Missions and Evangelism,
Louisville Presbyterian Seminary,
Louisville, Kentucky

I. Earlier Years

The Presbyterian church owes its beginnings in America to rural pioneers. In the year 1640 the first missionaries began to visit scattered Presbyterian congregations. The leading minister of these earliest pioneer Presbyterians was Francis Makemie, who may be called the founder of the Presbyterian church in America. Ordained in 1682 in northern Ireland, he came the next year to Maryland. After preaching from place to place for some years, he settled down in 1698 on the Eastern Shore of Virginia. Here as a result of his labors and that of others whom he secured, a Presbytery was formed and the Presbyterian Church in America took root and grew.

It was the coming of the Scotch-Irish, however, that gave the young church its greatest growth. Between the years 1725-1768 there were probably 200,000 emigrants to America from northern Ireland, most of them Presbyterians. When the American Revolution came there were some 500,000 Scotch-Irish in America,—one-sixth of the total population of the country. One stream with which we are concerned came in through Charleston, South Carolina, and, finding the tidewater lands preempted, pressed on and before long had established homes in Georgia, Alabama, the Mississippi Valley and along the Gulf. Still another stream came from New York and Pennsylvania and settled in the Southern Highlands from northern Virginia and West Virginia all the way to northern Alabama and Georgia. Our chief interest in these pioneers is the fact that our church is largely made up of their descendants. It is still strong in those sections where the Scotch-Irish settled and in other sections is comparatively weak.

This early period, 1725-1800, was marked by numerous revivals. Among the leaders of these movements were many Presbyterian ministers. Robinson, John Blair, Gilbert and William Tennent and Samuel Davies are outstanding. Many were brought into the Presbyterian church. Baptists and Methodists came later and Presbyterians because of their favored position should have become the leading church in the whole section, but these two, just mentioned, represented more vigorous waves of the Great Awakening and thus passed Presbyterians in numbers.

By the beginning of the Revolution Presbyterians were the second largest church in America. Congregationalists had 658 organizations, Presbyterians 543, the Baptists 498, the Episcopalians 480, and the Methodists were just beginning, having organized their first congregation barely ten years before the Revolution. Their evangelistic zeal and intense activity were destined to make theirs and the Baptists the leading churches in the South.

Following immediately the close of the Revolutionary War the great westward trek began. The pioneers of this westward movement across the Alleghanies were the Presbyterians. As Theodore Roosevelt wrote in his book *The Winning of the West,*[1] they were "the first and the last set of immigrants to plunge into the wilderness—all others having merely followed in the wake of their predecessors. As a result they put the stamp of their moral and religious convictions on a wider range of colonial possessions than any other element in the population. They were the pioneers of our people in the march westward, the vanguard of the army of fighting settlers who with expert axe and rifle won their way from the Alleghanies to the Rio Grande and the Pacific."

Following the Revolution there was, as always follows war, a great spiritual decline. The religious and moral life of America was at low ebb. Not more than four persons in a hundred were members of any church. At this very time began one of the greatest treks in history. "The rapidity with which these immigrants from all quarters subdued the wilderness almost passes belief," says Beard in his book, *The Rise of American Civilization.* In 1795 there were not more than 5,000 whites in the Mississippi Valley

[1]G. P. Putnam's Sons, publishers, New York.

outside of New Orleans. By 1830 there were 937,000 in Ohio, 348,000 in Indiana, 687,000 in Kentucky and 681,000 in Tennessee. The story of the planting of the church as a new nation came to birth is one of the most heroic in all history. The very first missionaries to cross the Alleghanies in pursuit of the pioneers were Presbyterians. Though we were thus earliest in many sections of the South, Methodists and Baptists, as we have seen, outgrew us. The reason appears to have been that these two denominations were more active in going to the masses and were constant in evangelistic efforts. About the year 1800 a great revival spread through Kentucky and Tennessee. It was led by Presbyterians, Methodists and Baptists. The harvest was so great and laborers so few that Cumberland Presbytery proceeded to ordain men who lacked the educational qualifications hitherto demanded for the Presbyterian ministry. This led to the formation of two new denominations—the Cumberland Presbyterian Church and the Christian Church. These unfortunate divisions lost Kentucky to the Presbyterians.

In Tennessee Rev. Charles Cumming and Rev. Samuel Doak were the Presbyterian pioneers. So well did they lay the foundations that the Presbyterian church was the leading church in Tennessee until the beginning of the nineteenth century. In 1848 the Presbyterian Board of Domestic Missions appointed Daniel Baker, who had been holding revival services in Nashville and other points, as a general missionary to Texas. He traveled far and wide founding churches and with others succeeded in establishing Austin College. Presbyterian ministers were led by their educational gifts and by the need of schools to settle largely in towns.

The one great exception to this rule was the great territory known as the Appalachian Highlands. Here is a great area isolated from the outside world. Ignorance, due to lack of schools and extreme poverty, characterized the people of this area. In the advance of civilization they had been left stranded in mountain fastnesses. Dr. E. O. Guerrant awoke the Southern Presbyterian Church to the needs of the Highlanders. He worked for years among them. Twelve churches were established by him in a brief period. Later schools were established. By 1908 the Con-

gregationalists had five schools, the United Presbyterians eight, the Disciples ten, the Southern Methodists fourteen, the Northern Presbyterians fifteen, the Southern Baptists thirty-four, and the Southern Presbyterian Church forty-five,—all in the Southern Highlands.

This brief survey has indicated that our church from the beginning has had the spirit of the pioneer. It early went into the rural areas, for all areas were rural. It tended from the beginning to stay in the towns. It demanded a trained ministry.

II. Present Day Conditions

Coming now to our own time, we see the church in rural areas having a most difficult time. For one reason, there are too many rural churches. There are probably 160,000 rural churches in the whole United States. Thousands of them have been permanently closed. Many thousands of them have no resident pastor. As a horseback opinion, I would say that propably 50,000 churches would render far better service than the present 160,000 and would cost no more to operate, perhaps less. A study made by the Board of Home Missions of the Presbyterian Church U. S. A. of three counties in Missouri revealed that there were 159 Protestant churches, out of a total of 180, which were used only occasionally, while 21 had been abandoned entirely. At the same time, 23 per cent of the population was Protestant, five per cent Catholic, and 71 per cent belonged to no church whatever. It seems fair to suppose that one strong, active, commanding church in the local community would tap even greater resources than would four or five small, ineffective churches. Rural churches are disintegrating because denominations do not get together at the top. Until we can have fewer rural churches, it is doubtful if we shall have better ones. Thomas Jefferson said, "I think our government will remain virtuous as long as they are chiefly agricultural, and this will be as long as there shall be vacant lands in any part of America. When they get piled upon one another as in Europe, they will become corrupt as in Europe."[2] Whether Jefferson's prophecy will

[2]Quoted by James Truslow Adams, *The Epic of America*. Little Brown and Company, publishers, Boston.

come true remains to be seen. But it is true that we have been piling upon one another in the cities. It is also true that Protestantism finds it increasingly difficult to hold its own or to make progress in the large cities.

For with the coming of the railroad, cities grew up to dominate all sections of the nation. The cities in every case are dependent on the country. Their interests are in fact one, though this is seldom recognized. The cultural surplus of the area tends to be gathered into the city in the form of schools, hospitals, entertainment facilities and the like.[3] And just as railroads made concentration *the* type of American life, so the automobile will make radical reorganization of our life in the way of spreading out our loosely knit towns and cities. Motors make a greater concentration likely in metropolitan districts, taking from small towns services they once rendered. It is likely that three-fourths to four-fifths of the nation will live in cities in the future, but cities will be very different from today. All this urban growth has come in fifty years. In 1880 the United States had only twenty-nine per cent of its population in the cities. Now it has fifty-six per cent, or sixty-nine millions. How, in the face of the uncontrolled growth of urban and metropolitan agglomerations, a reasonable balance may be retained between the urban and rural elements in the national economy is the greatest problem today. (National Resources Committee.) And as this concentration in cities proceeds, the problem of the church becomes more acute.

Dr. William Adams Brown said recently that America is progressively becoming pagan. Nearly half our present population claims no sort of relationship to the church. Ten thousand rural communities are churchless, while thirty thousand have no pastor in residence. Thirteen million four hundred thousand American children under twelve years of age receive no religious instruction whatever. Many mountain pockets and large regions of the South and West and sections of New England, Ohio, Michigan, and Wisconsin urgently demand adequate religious ministries. Utah has seven whole counties without a functioning evangelical church.

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[3]H. W. Odum, *American Regionalism*, p. 113. Henry Holt and Company, publishers, New York.

In Maine one hundred thousand rural folk have no religious opportunity.

A currently very popular book is Pierre Van Paassen's *Days of our Years.*[4] He sums up his own religious perplexity as one who had prepared for the ministry but turned to other work: "In our time when man lost so much of what once gave his life direction and filled it with meaning and content, when he has allowed the struggle of life to replace the spiritual traditions that once enveloped him with their beneficent warmth, with a set of exterior occupations, so that he has become as restless as a hunted animal, seeking happiness everywhere and finding it nowhere, the prey of violent changing moods, sudden unreasoning fears and of a desperate loneliness in a universe he no longer understands, in such times it is difficult, if not impossible, to feel that there is a tie which binds all us Westerners to that little notch of land on the eastern shore of the Mediterranean."

In his truly great book *The Christian Message in a Non-Christian World,*[5] Dr. Hendrik Kraemer quotes from Mr. Reisner of the Agricultural Missions Foundation the sentence, "The church has surrendered agriculture and the interpretation of its significance in human welfare to our scientific agencies and our commercial and industrial interests." Then says Dr. Kraemer, "The urgent question is how to relate rural Christian life in its agricultural and social aspects to the realities of God the Creator and God the Redeemer, or, in other words, how can man continue to live in genuine relation with God as the Prime Reality in the atmosphere of modern self-reliance and modern resourcefulness? This end cannot be achieved by the way of exhortations in sermons, the expedient which the church is always prone to use. Where our treasure lies, there lies our heart. The great religious issue is whether God is the real treasure of our heart in the life of today, which by its trend of secularization seems so largely and successfully emancipated from God; or whether He is only theoretically 'our treasure,' while our real interests are wholly irrelevant to the sphere of God and His actions."

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[4]Hillman-Curl, Inc., publishers, New York.
[5]Published by The International Missionary Council, New York.

In the decade 1920-1930 about twenty million people migrated to the cities. But a stream moved back to the country—though a smaller one. Our population is becoming stabilized and will reach equilibrium by 1950-1960, the experts say. Births and deaths will then balance. Another factor which is quite important to us as Presbyterians is that we have drawn our members from the upper middle class. That class is not quite reproducing itself. Where are our church members in the future to come from? National stability comes from rural areas. Cities both assimilate and change much faster than rural areas. Thomas Jefferson believed that a democracy can survive only in a rural economy. The South is far more rural than any other great section of the nation. It is moreover the section of small farms. Of the 6,266,000 farms in the United States, the Southeast has 2,380,000 compared with only 265,000 in the far West. The Northeast has 618,000. Mississippi alone has more farms than all the far West. Mississippi farms average only 53 acres, Louisiana farms average 58 acres, Arkansas, 66, Alabama, 68 acres. Moreover, these farms have been steadily decreasing in size since 1900. Thus there are many homes in which children grow. This fact, taken with the known fact that no city even reproduces enough children to hold its population stationary, much less to grow large upon, would indicate the importance of rural areas for our church if it is thinking of the future,—not a distant future but a situation that is almost upon us.

III. The Rural Sunday School

The rural Sunday School and its relation to the growth of the church in the city is a matter for serious thought. A study of 700 Presbyterian village churches and of 684 Presbyterian village Sunday Schools recently completed discloses some interesting facts in the rural church field. These villages are in practically every section of the nation, the number in each synod being roughly in proportion to the numerical strength of Presbyterianism in the synod. The survey revealed that substantial losses were sustained among the open-country churches of fewer than 100 members each. The uniformly higher ratio of Sunday School to church membership is indicative of the higher rural birth rate (and also reveals

something of the nature and composition of the village population). In 1938 the ratio was 83 per cent for 684 village churches and 52 per cent for 405 urban churches. In the village there is a relative deficiency of members of from 20 to 50 years of age. Urban Sunday Schools are losing members nearly twice as rapidly as those in villages. Of the village churches 43 per cent made net gains, as compared with 42 per cent of the city churches. Of the village Sunday Schools 40 per cent registered net gains, as compared with 26 per cent of the urban Sunday Schools. Of the rural churches 64 per cent gained or lost members in company with losses by the Sunday Schools. This correlation was sufficiently high to seem very significant. (Study by Rev. Philip Smith of Pennsylvania.)

The Northern Baptist church finds that in 1925 there were 7,696 Sunday Schools in the denomination. Now there are 6,272,—a decrease of 18 per cent. While in England Rev. Wilson Black, a distinguished minister of London, says that if the decline is not checked in Sunday School attendance, in 25 years there may not be one left. We in the South will feel this decline last, for several reasons, but that it will reach us there can be little doubt. This decline in Sunday Schools has as one explanation the falling birth rate. Sunday Schools on the whole have better trained teachers technically, but often their work is professional, and evangelistic effort has fallen. The experience of a living Christ as the Saviour from sin as a qualification for every teacher should be insisted upon.

IV. The Rural Church

I suppose a fair caption for the rural church would be, What must it do to be saved? The problem of the rural church may almost be put in a sentence: Bigger churches, bigger ministers and bigger pay. For an example as to what "bigger" has to do with the rural church, Miss Elisabeth Hooker in her very fine book *Religion in the Highlands*[6] says there are nearly 100 denominations in the Highlands. The authority of the Bible there is unquestioned. Two of every three ministers do other work for a living besides their regular functions. Four out of every five

[6]Published by The Home Missions Council, New York.

ministers in the Highlands have no college or theological education. Only two per cent of the churches have a full-time resident pastor. Three out of every four churches have a non-resident minister. Full 32 per cent of the churches have 50 members or less.

A more recent survey shows that in the United States as a whole, between 1924-1930, a new church was founded in every two out of five villages. Exactly as many died. In villages, therefore, birth and death rate exactly balanced. But in the open country the death rate of 22 per cent almost doubled the birth rate of 11.6 per cent.

The problem of tenancy is one of the most serious facing the rural church. Any high ratio of tenancy creates great difficulty for the rural church. Wherever tenancy has decreased, there the church has held its own. Where it has increased, the church has failed to reach or hold the people. Studies of the Institute of Social and Religious Research have repeatedly demonstrated that when the tenancy ratio exceeds one-fifth, the church and other social organizations decline. In counties where tenants operated half or more of the farms, the church enrolled two to four more owners than tenants. Churches die because their administrative arrangements can no longer keep them functioning, because they have become outmoded, like the one-room school. The automobile has enlarged community boundaries, it has accelerated the marked inclination of rural religious organizations to become centralized in village and town. The average country church has, or had recently, 82 members, though 44.8 per cent of open-country churches had less than 50 members.

What of the future for the rural church? That there is a need for closer co-operation between the city and country churches we may all admit. But the rural church and its ministers would like to see something tangible done about it.

The country and village people contribute literally millions of dollars a year to the city (and in this the city churches share) in the shape of thousands annually of their brightest and best sons and daughters whom they have reared and upon whom they have spent all they had in education. Just as the productive period of these

young people begins, they go to the city. Our city churches are the inheritors of this fresh, vigorous life. Out of self-interest alone they should support these rural churches. If the rural church is allowed to die, the heaviest loser will be the city church.

Dr. Kraemer pointed out that the rural church is prone to meet its problems by exhortation. In the case of the rural church that is not enough. What then does religion have to offer with respect to this complicated, world-wide, pressing problem of improving the conditions, sharpening the intelligence, enlarging the opportunities for rural people? Among those who have made real contributions are Dr. Warren H. Wilson, Dr. Kenyon L. Butterfield and our own Dr. Henry W. McLaughlin. Dr. Butterfield has laid down certain things which he feels are basic to a sound rural Christian life. Among these he feels that we must accept land as the basis of agriculture and so to utilize it that it shall provide the largest number of families with a decent standard of life and at the same time preserve soil fertility as a social duty. Again, there must be access to the land on fair terms to those who till it. We must do all in our power to aid rural people to own the land they till, for each step that brings a farmer closer to ownership elevates him both economically and socially. Again, we should join rural people as they attempt to secure for their labor a financial reward comparable with city dwellers. Here we should recognize that the spread between prices at the farm and prices paid by the ultimate consumer is far too wide. Another plea of the farmer is for a currency that is stabilized, for farming is a slow turnover process. Juster taxation, with ability to pay as its base, and schools supported from the state treasury constitute another important element in rural reconstruction.

Once more, rural people would like a balance struck between income and outgo as between farm and city. Mostly they live to support the town, and too little comes back. Public health likewise has made far faster progress in the city than in the country, and here too rural people seek a fairer distribution. Rural people have a right to social institutions—good schools and whatever social machinery is necessary to serve them as effectively as is done for town and city people. Nothing is more needed than indigenous

rural leadership, and here city dwellers may make a real contribution. Encouragement should be given to organizations for farm youth such as 4-H Clubs and to cooperative organizations for collective action. The truth is that for the most part the city ignores the country, both in social fact and in popular attitude. The farmer pays back this attitude with suspicion, dislike and envy.

If to suggestions like these for aiding the rural church the question is asked what these things have to do with the church, the reply is that a rural church to live and prosper must be interested in and serve the whole life of a community. One reason why so many rural churches have died and many more are languishing is the fact that they have offered little beyond a preaching service and that often not more than once or twice a month. Beyond that they have entered little into the life of the community.

I have pointed out that the need of rural churches is bigger churches, bigger ministers and bigger pay. A minister will do his best work and achieve the largest results with a single rural organization of from 300 to 500 members. Whatever the difficulties, we should move toward such churches, either by the larger parish plan, or by community churches, or in other ways. Moreover, in making bigger ministers lies one hope for the rural church. The seminaries now as a rule offer special training to men preparing for rural work. A number of universities offer courses for rural ministers and shorter periods for intensive study. These latter are all most helpful. The men who need them most are often unable or unwilling to take them. The criticism of courses in theological schools is that only those who intend to spend their lives in rural work take them. Ministers in city churches need equally to become aware of rural church needs and opportunities.

Why are there outstandingly successful rural churches and many, many more that live at this poor dying rate? The answer is clear. Their leadership. That is, their minister—not deacons, elders or women.

V. The Rural Minister

The ability to see opportunities is the first quality in a successful rural pastor. Others may see problems and reasons for discouragement. The man who is fitted to success sees beyond these to the things that will change these conditions. Then he becomes a leader—not a driver. He is there to serve—not to be served. Step by step he leads as his people follow. Difficulties and the power to overcome them is characteristic of the best rural ministry. The central quality, however, is love. Many of us lack respect and reverence for those we serve. Without Christ-like love nothing will happen. Many rural ministers feel called to preach and nothing more. The pulpit is their one work. Many other types of service are just as essential if one is to succeed in rural work. There are many tragedies in the rural ministry that stem from a lack of humility. The desire to spotlight ourselves and the habit of belittling the achievements of our predecessors are stigmata of this disease. The desire to put others forward and to glory in their leadership and success is the mark of humility. The co-operative spirit is essential not only with ministers of other churches but with other agencies working in the community. Furthermore, the rural minister must have a growing mind, welcome new suggestions, read constantly, resist the natural tendency to become dogmatic and self-centered. With theological libraries all willing to mail books and abundant material on rural life, there is no excuse for being uninformed about the problems of any parish. Honesty and cleanliness may not be things to enthuse over, but failure in one or both has led to the downfall of many rural ministers. A minister must redeem every promise and pay every debt, and at all times be clean and neat in person.

Once again, enthusiasm characterizes the best rural minister. The atmosphere around him breathes courage and optimism. Others get it from him. Whatever may be said against the worthwhileness of theological training, nearly all successful rural ministers are graduates of seminaries or are making up the deficiency by attending short courses and by study and purposeful reading. A mark of the best men is eagerness, at any age, for further study and much reading.

Last of all, a life that is transparently Christlike is by all odds the guarantor of a successful rural ministry. Service to everyone in a community without distinction or discrimination in the spirit of Jesus Christ is certain to succeed.

VI. Conclusions

Two general conclusions. The first is that the rural church is meeting better success in non-Christian lands than in the United States. The reason is because there it is axiomatic that the whole civilization must be made Christian and all work is projected on that basis, and, in consequence, is more fundamental. The second conclusion is that the resources, intellectual, spiritual and financial, of the city churches must make common cause with the rural church. Only so can we make the rural church what it should be, and only so will the rural church continue to make its essential contribution to the life and leadership of the city church.

For this study of the rural church I have drawn upon these books and by the same token would recommend them to city and rural pastors alike:

A Study of Rural Society, Kolb and Brunner (Houghton Mifflin).

Rural Religion and the Country Church, Warren H. Wilson (Revell).

The Christian Enterprise Among Rural People, Kenyon L. Butterfield (Cokesbury).

The Epic of America, James Truslow Adams (Little, Brown).

The Country Church As It Is, Myers and Lundt (Revell).

American Regionalism, H. W. Odum (Holt).

The Country Church and Public Affairs, H. W. McLaughlin (Macmillan).

Presbyterian Missions in the Southern States, E. T. Thompson (Presbyterian Committee of Publication).

The early part of this paper was largely drawn from Dr. Thompson's fine book.

OUR CHURCH AND EVANGELISM IN THE SOUTH

By the Rev. William M. Elliott, Jr., Ph. D., D. D.,
Pastor of the Druid Hills Presbyterian Church,
Atlanta, Georgia.

It is not without some hesitation that I agreed to bring you this paper on evangelism. I hesitated because, quite frankly, I do not feel at all qualified to deal adequately with a matter so vitally related to the health of the Christian church and to the moral and spiritual well-being of our modern world. An examination of my own ministry will not reveal any outstanding achievements along this line. As I thought about it, however, I realized that you would not expect me to speak to you as an expert but simply to share with you some of my own convictions and possibly to raise certain questions which we might helpfully discuss.

I think you will not discover in what I have written here anything particularly new. Perhaps the best I can hope to do is to say obvious things convincingly.

I hesitated also because there is the danger that we shall discuss evangelism too much, in the sense that we make talk about it a substitute for something much more important: active participation in it. The temptation is always with Christian leaders to dodge the doing of a thing behind the discussion of it. We have a way often of making ourselves believe that because we have frankly and intelligently faced a great matter, we have somehow succeeded in doing something about it. I want to say for myself that if our discussion of this theme today does not issue in some individual and corporate re-dedication to the evangelistic task in the South, if it does not send us out more eager and determined than ever to make Christ known and to make Him irresistible, then as far as this part of the symposium is concerned our coming together has failed of its purpose. At the close of a little book I read some years ago there was this couplet:

> "Here endeth the reading of it,
> Now for the living of it!"

I have come increasingly to feel that in all our speaking and writing on the subject of evangelism we ought pretty soon to set down a bold period, saying one to another: Here endeth the discussion of it; now for the doing of it!

I. "Revival" and "Evangelism"

Our subject is *evangelism,* not *revival.* Because a vascular relationship does exist between these two ideas they are usually considered together. But there is a very real difference. *Revival* means "the renewal of life after it has ebbed." *Evangelism* means bringing the unconverted into a transforming relationship with God through Jesus Christ. It means not the *renewal* of life, but the *imparting* of life.

When a minister is invited to conduct a "revival" in a particular church, he should try to determine just what the pastor's primary aim is in arranging such a "meeting." Does he want believing people revived, or does he want to evangelize the non-Christians? A series of services might well contribute to each of these aims, but if the series is to be really effective, it is better to let one emphasis dominate. Ideally an individual church ought to have each year two seasons of special effort instead of one; one designed to reach the unconverted, the other a time for helping Christians to grow in grace and knowledge. As old Dr. Bonar once put it after a visit to the Northleld conferences, "a time for sharpening the sickles of those who cut down the harvest-fields." A "revival" in our denomination is wanted by all of us, and is desperately needed, but for the duration of this paper I want us to think on the subject of evangelism.

II. The Place of Evangelism

Evangelism, properly understood, is certainly the supreme function of the Christian Church. Our Lord's last command was a command to evangelize. "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have com-

manded you" (Matthew 28:19-20). As a church it is our main business to win men to an acceptance of Jesus Christ as Redeemer and Lord and to a thoroughgoing commitment to His way and will.

There are many worthy projects in which the church of Christ can fruitfully engage, but our supreme duty, above and before all else, is to "make disciples." I do not mean that the church should give herself exclusively to this, but I do mean that she should keep it dominant. Our first work is to get men into a right relationship with God. If we do that intelligently and well, we shall be making our best contribution to the human problem. The world needs more than anything else today what the Christian church alone can supply—the regenerating and transforming power of God's Holy Spirit. I know that sounds trite, but it isn't trite! It is a towering fact. "Ye must be born again" is a statement which fits the twentieth century as admirably as it did the first.

No, it is not the business of the church to do everything. It is the business of the church to do that without which nothing else is worth doing. Let us welcome, encourage and support every social or political scheme which looks as if it might help in putting the world right, but let us keep reminding ourselves that no measure, however nobly conceived, can succeed unless people are being inwardly changed. Studdert-Kennedy has reminded us that when we change governments we only take a lot of sinners out and put another lot in. And Lord Eustace Percy put it well when he said, "To expect a change in human nature may be an act of faith; but to expect a change in human society without it is an act of lunacy."

In his book *Christianity and the Individual,*[1] Dr. Luccock tells of a conversation between a man and his wife. "The man was reading the paper to his wife and read an article declaring that we were to have a socialized order. His wife was one of those irritating women who ask what things mean. So she asked him what a 'socialized order' meant. That put the husband on a 'spot.' He told her that it meant that the government was going

[1]By Halford E. Luccock, p. 37. Cokesbury Press, publishers, Nashville, Tenn.

to take over everything and run it. She thought quietly for quite a while and then said, 'Well, they're going to have a hard time with the Bloom boy next door.'" I submit to you, my fellow Christians, that it is the church's first business to make a new creature out of that Bloom boy, the human rock against which many a fine plan is shattered.

III. Interest in Numbers

Let us go on to say that if we carry out faithfully our Lord's command to give the gospel to "every creature" we'll have to be interested in numbers. We Presbyterians are inclined to disparage numbers. But one can't help feeling at times, as he examines his own heart, that such disparagement is not always sincere. Is it not a confession of our own ineffectiveness as evangels? Is it not a kind of mental dugout into which we run when the artillery fire of our consciences begins exploding about us? It cannot be doubted that God is interested in numbers. He is "not willing that *any* should perish, but that *all* should come to repentance" (2 Peter 3:9).

I know full well the evil consequences of laying too much emphasis on quantity. When we add to our rolls we are not necessarily adding to the Kingdom. Too often in the past evangelism has become a matter of counting noses, and when that happens God is dishonoured and the church loses her soul. Nevertheless the fact remains that if we are to be evangelistic we must be interested in numbers. We are out to make as many disciples as we can. It is all very well to say, "The church does not need more members; it needs the right kind," but that is only a half truth. As Dr. Cleland McAfee has put it, "We need more Christians, and we cannot blink that fact by talking about the need for better Christians. That is also a perennial need, but we get better Christians out of existing Christians. There are not now enough of these for the whole program of the Christian faith."[2] When we talk too much about what the church needs and too little about what "every creature" needs we as a church are holding our own pulse, and that's not a healthy exercise.

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[2] *Union Seminary Review*, January, 1936, p. 115.

I know that statistics are deceiving. I know that the Assembly Minutes cannot begin to record all that our churches accomplish for the enrichment of people's lives and the honor of Christ. I certainly am not a devotee of visible results which can be tabulated, but I do know that by our disparagement of numbers we Christian leaders are in danger of rationalizing our way into an attitude of complacency as regards our evangelistic obligation. Instead of forever trying to justify the uninspiring character of the official communiques we send back from the front, let us repent of our indifference and launch a new attack against the enemy lines.

The words "every creature" imply, too, that we are to seek the transformation of society through the changing of individuals. I do not say that this is to be our only method, but it is one essential method, and we had better not disdain it. This much is certain: we cannot have a God-controlled world without God-controlled individuals. Whatever its limitations, the Oxford Group Movement has been right when it has rung the changes on that fact. As Canon "Dick" Sheppard once put it, "The truth is that the world is as it is because individually we are as we are."[3] So far as Christianizing the world is concerned, we become vague and ineffective when we center our attention upon society as a whole and lose sight of the social units which compose it.

> "There is no expeditious road
> To pack and label men for God,
> And save them by the barrel load."

I am not blinking the fact that there are certain great social evils, certain gigantic collective sins, which seem to transcend the individual. The church in the South must find a more effective technique of dealing with these. But, in Dr. Trumbull's classic words, "We must keep on reaching one person at a time if we expect to reach all the world in time."

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[3] *The Impatience of a Parson,* p. 48. Doubleday, Doran and Company, publishers, New York.

IV. Pulpit Evangelism

If it is in our hearts to "make disciples," how shall we go about it? Well, for one thing, *we can still evangelize effectively through the pulpit.* We are rather fond of saying in these days that there is little place in the modern pulpit for evangelistic preaching because the "unsaved" are not coming to our services. But they are! Perhaps not in every church, and not in as large numbers as formerly, but they are there before us preachers more often and in greater numbers than we think.

And we must never assume too much, either, regarding the people who hold membership in our churches and who hear our sermons each Lord's Day. Make no mistake about it, my brethren, we preach each Sunday to many who are not vitally Christian at all, but only "nicely veneered pagans." There is a rather vivid passage in Thornton Wilder's *Heaven's My Destination* which illustrates this point. A young man by the name of Brush approaches, in the interest of the man's soul, a certain banker by the name of Southwick. In a rather abrupt manner Brush puts this question to the banker: "Mr. Southwick, may I ask if you're a religious man?" Thornton Wilder describes Southwick's response to the question as follows: "Mr. Southwick was a deacon in the First Presbyterian Church and had passed a red velvet collection bag for twenty years, but at this question he jumped as though he had been struck sharply in the ribs."[4]

A man may be *in the church* and at the same time *out of Christ*; for, "if any man be in Christ, he is a new creature." So let us go on humbly and tactfully, yet without apology, and in as straightforward a manner as we know how, offering Jesus Christ to men and entreating them to yield all to Him. In these days when Christianity is socially proper and when membership in the church is a mark of good citizenship, it would be tragic for Christian ministers to take for granted that all who sit there in the pews are organically united to Christ. We must find some way lovingly and patiently to break through all the ecclesiastical respectability which encases the spirits of our people and bring them to look into the eyes of the Son of Man. We must somehow get

[4]P. 22, Harper & Brothers, publishers, New York.

them to see that this thing they've settled in may not be Christianity at all but some poor, shabby counterfeit. We must show them that a man cannot come savingly to grips with "that strange Man upon a cross" and go on as before, having the same mind, holding the same views, revealing the same spirit, adhering to the same standard of values and engaging in the same practices.

V. Personal Evangelism

But we cannot as ministers do our own job of evangelization through preaching alone. There must be throughout all the days individual work with individuals. It may require more skill and courage to speak to a single individual on Monday than to address a multitude on Sunday, but no form of evangelism is as fruitful, and no form carries with it greater recompense of reward. Said Henry Ward Beecher, "The longer I live, the more confidence I have in those sermons preached where one man is the minister and one man is the congregation; where there's no question as to who is meant when the preacher says, 'Thou art the man.'" And let me add that the man who speaks to the unconverted during the week days will, in all probability, preach to the unconverted on Sunday. Let us ministers spend more time in the "by-ways and hedges." We'll take men alive if we do.

But I must remind the laymen who are present here today that we ministers cannot carry through the great evangelistic task of the church alone. We must have your help. Few laymen actively engage in the work of personal evangelism. They are glad to suggest persons on whom the minister might call, and that is always helpful, but that it is in any way their own responsibility to contact such persons and seek to win them to the Christian faith and life scarcely enters their minds. That, they feel, is "the preacher's job." Dr. Clarence Day in his tantalizing little book, *God And My Father,* writes: "When Father went to church and sat in his pew, he felt he was doing enough. Any further spiritual work ought to be done by the clergy."[5] Well, if the New Testament is any guide at all, it was never intended

[5]P. 8. Alfred A. Knopf, publisher, New York.

that winning men to Christ's standard should be a professional exercise engaged in by only a select few who are trained specialists in the field. The gospel did not spread that way in the first century. It spread like a glorious contagion from life to life, "one loving spirit setting another on fire."

We lament each year the relatively small number who have united with our churches by profession of faith. And the number is pitiably small. But when one considers that a large percentage of these are won by the pastors or other employed persons, the report is more impressive. Think, though, what a harvest would be gathered if the rank and file of our churches would "break the ice of unchristian silence" and speak to others concerning their relationship to God!

VI. Characteristics of An Effective Evangelism

And now let me mention briefly four things which might well characterize the evangelism through our church in the South. To begin with, *there ought to be in our evangelism more of the quality of personal witness.* We ministers might well witness more freely in our sermons. To relate what God has done for us, if we do it humbly and without ostentation, will have power with those who hear us. We must let the people see in all that we say from the pulpit what Dr. Stalker called "the blood-streak of experience."

One reason many laymen will not undertake to do "personal work" is because they have the idea that this work calls for technical knowledge and special training, neither of which they have. If they could see that to be a personal worker is primarily a matter of *witnessing* to others about that which God has done for them personally, they might be more willing to try it. As Christian witnesses we are not out to argue theology but to bear a testimony. All that is required, then, is an experience of grace in our own lives and a willingness to speak of it to others. In his first epistle the apostle John has given us the New Testament ideal for "personal work": "That which . . . we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . That which we have seen and heard declare we unto you, that ye also may

have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:1, 3).

In the second place, *a sufficient evangelism for our time must be characterized by a broader conception of sin.* If we are going to ask for repentance, let us ask for it along a wider front. It is a mistake to lay stress upon grosser sins like immorality, intemperance, stealing and murder and pass by the more refined sins of the disposition such as pride, anger, envy, prejudice, fault-finding, irritability and self pity. Jesus came to redeem the Elder Brothers as well as those who have spent all in riotous living.

And in all our preaching about sin we must deal also with great collective sins such as war, economic injustice, race discrimination and industrial maladjustment. Men must be made to see that as individuals they share the guilt for these social evils, and as they stand at the foot of the cross they ought to confess this complicity, repent and ask forgiveness. It will not be easy to create a conscience toward these deeply intrenched social iniquities, but to make a real effort in that direction is part of the task of an adequate evangelism for our generation.

In the third place, *a sufficient evangelism must lay more stress on the fact that Jesus Christ redeems men not only from the guilt and penalty of sin but from the sin itself.* We have not been making enough of that. "And thou shalt call his name JESUS: for he shall save his people *from their sins*" (Matthew 1:21). Men want to be delivered from the inevitable consequences of their sin, but they want also to live the victorious life. We must tell them that not only is there now "no condemnation to them which are in Christ Jesus," but that the unhindered entrance of the living Christ into the life "breaks the power of reigning sin." We must say to them, too, that by the power of the indwelling Holy Spirit they can be free from the fears and anxieties which spoil their peace and make life for them an intolerable load. In Christ there is release from all the great oppressions. One wonders if we Christians have ever made the unconverted sufficiently aware of all the benefits available in the Son of God. Have we promised them enough?

Again, *an evangelism which is to be really effective in our day must be one which not only seeks to win men to assent intellectually*

to certain great Christian truths but also helps them to see that being a Christian means also the commitment of oneself to a certain definite way of life. A few years ago Canon "Dick" Sheppard, of England, said: "I sometimes think that candidates for the Christian fellowship should be confronted, not at first with intellectual orthodoxy, but with this one testing demand: 'Can you, dare you, attempt the way of One, the Son of Man, Who as He died prayed that those who had killed Him might be forgiven and pleaded that they were really ignorant of what they did? Can you possibly, as a professing Christian, dare to take up that attitude to the world?' If a candidate can pass that test, and declare that in so far as God will give him grace and strength he will adventure through life in that spirit, he is then to be admitted as a young Christian disciple who may quite soon lose a great deal of caste with his friends, but who is in the tradition of the Master he desires to follow." Now you and I may feel that the doctrinal questions should come first, but the church greatly errs when she fails to enlist men as real followers of Christ.

I realize that this wider interpretation of discipleship has one real peril: we are apt to discourage the "babes in Christ," giving them the impression that we expect moral and spiritual maturity from the start. We should frankly recognize that danger and guard against it; but, whatever we do, we must not give the impression that being a Christian is nothing more than purchasing some cheap fire insurance against the next world. One reason the Christian church shows signs of impotence these days is that multitudes who have united with the church in the past have never had it made clear to them that being a Christian in the New Testament sense means wholehearted allegiance to a Person as Lord, adoption of His way of life and loyalty to His program of the Kingdom of God on earth.

Finally, whatever the method of approach by the worker to the individual it is only either yielded unto the Spirit of Christ that makes one's personal work effective to the salvation and perfection of the individual wrought with. Acts 1:8 ff.

OUR CHURCH AND EDUCATION IN THE SOUTH

By the Rev. Patrick H. Carmichael, Ph. D., D. D., Litt. D.,
Director of Leadership Education,
Presbyterian Committee of Education and Publication,
Richmond, Virginia.

The history of education in the South is both fascinating and revealing. Before the War Between the States, pioneers who pressed farther and farther west were followed immediately by apostles of education who sought to carry along with that frontier development a type of enlightment which would assure a dependable civilization and give to men and women an attitude and outlook upon life which had to do with the deeper and more abiding things of human well-being. In the early days of this development, education was a means to such an end.

The War Between the States having ended, the problem of education took on an entirely new significance under the leadership of Robert E. Lee and others. It was used to transform the attitude and outlook of a defeated people. Someone has said that Adolph Hitler is to Germany what Robert E. Lee was to the South. When the War Between the States was over, the South faced one of three alternatives—first, to become resentful and seek revenge; second, to accept quiescently our lot in an attitude of one who had been offended and defeated and do nothing about it; and third, to look to education as a way out of a difficult situation. Robert E. Lee, at that crucial time in the history of the Southern states, led a splendid people to face the future under the inspiration of an educational program, and thus they emerged from an attitude of resentment and of defeat into a new sense of nobility and usefulness of life.

The same speaker described the situation in Germany, at the close of the World War, in exactly the same terms. The German people were facing one of three alternatives—to become resentful and seek revenge; to be quiescent in their fate and do nothing

about it; or, to seek a way of escape through education. Under the leadership of Adolph Hitler the first attitude was sponsored and fanned into a veritable flame. The German people took the attitude of resentment and sought a way out through revenge. It is not necessary to describe what has happened under such a leadership or to contrast the experiences of the German people with those of the people of the South.

Under the inspiring leadership of Robert E. Lee the whole program of education took on a moral and spiritual significance, and perhaps to him more than anyone else we are indebted for the splendid attitude of mind and heart which prevails throughout the South and for the wonderful progress which has been made in the educational development of a people.

Pioneer Work of Presbyterian Ministers

In his splendid two-volume work on *Universal Education in the South* Charles William Dabney describes in a most graphic way the contribution which Presbyterian ministers made to the progress of education in the South:

> "The Scotch and the Scotch-Irish Presbyterians who came to America in the seventeenth century were probably further advanced in the knowledge of human rights than any other people in the world at that time. John Knox had taught them that as sons of God they should fight for their rights. Their church had trained them in the methods of representative government. They were devoted to their church and their school. They were thus ready to become citizens of a republic. Wherever, therefore, these people settled in America, they started schools. As the parsons were their best-educated men, they taught the youth as a part of their ministry. In time the schools they started in their congregations grew to be common schools for all. Later some of them became academies and a few became colleges. In this way these Presbyterians did more to start schools in the South and West than any other people. Nassau Hall at Princeton in New Jersey was their chief center of education, and its great patriot-president, John Witherspoon, trained James Madison, Henry Lee, and many of the men who helped to form the institutions of the country. Its daughters, Hampden-Sydney College and Washington College, trained many more in the following generations.
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> "A succession of Presbyterian ministers educated at Princeton and

at Hampden-Sydney and Washington Colleges established a series of schools in the Carolinas and in Georgia."[1]

In a little book by Walter W. Moore we find a striking statement which embodies a noble concept of the Presbyterian attitude toward education and religion in the South, as follows:

> "She dreads no skeptic's puny hands
> While near her school the church spire stands,
> Nor fears the blinded bigot's rule
> While near her church spire stands the school."[2]

In a lengthy discussion of the contribution of Samuel Doak and his posterity to the early development of education in Tennessee, Dr. Dabney makes the following statement: "Eastern Tennessee thus became a regular nest of academies and colleges, started by these Presbyterian preachers. They educated generations of teachers. Greeneville College was chartered in 1794 with Hezekiah Balch, a Presbyterian minister, as president. Maryville College grew out of a theological school started by Isaac Anderson, another Presbyterian minister, in 1819. Hiwassee College in Monroe County was started in 1849 by Dr. M. Gibson, who had been a professor in Tusculum under Doak."[3]

It would be difficult to estimate the far-reaching influence of such a leadership as that just referred to. These pioneer efforts were of far greater significance than those who participated in them could possibly have foreseen. The significance of the sacrificial service of our forbears for past and future generations cannot be fully appraised.

The Rise of Presbyterian Schools and Colleges

Having cited the contribution Presbyterian ministers made through their combined efforts in the field of religion and education, we are prepared to look at some of the institutions which were established and which have persisted through the years.

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[1]Charles William Dabney, *Universal Education in the South,* Vol. I, pp. 47, 48.

[2]Walter W. Moore, *Appreciations,* p. 164.

[3]Charles William Dabney, *Universal Education in the South,* Vol. I, pp. 282, 283.

There was a comparatively large group of schools and colleges established far in advance of what is now known as universal education in the South. Those early institutions which still bear their share of the educational task are: Hampden-Sydney, 1775; Tusculum, 1794; Centre, 1819; Maryville, 1819; Davidson, 1836; Mary Baldwin, 1842; and Austin, 1849. In addition to these, Presbyterian influence was distinctly felt in the establishment of the following: The University of North Carolina, Transylvania University, University of Tennessee, Washington and Lee University, University of Georgia, University of Virginia, and many others that might be mentioned.

It would be impractical for us to enter here into a lengthy discussion of the contribution which these institutions have made to education in the South. One or two illustrations may serve our purpose to indicate the significant services they have rendered. For example, in a printed leaflet *Hampden-Sydney College —Its Contribution to the State and Nation,* pages 3 and 4, we find this striking statement: "The Class of 1791 at Hampden-Sydney produced a President of the United States; a Secretary of the Treasury of the United States; two United States Senators; two members of the United States House of Representatives; a major-general of the United States Army; a surgeon-general of the War of 1812; a chief justice of the supreme court of Kentucky; a governor of Indiana; a minister to Colombia; a minister to France; a member of the Virginia State Senate; a member of the Council of State in Virginia; a member of the Virginia House of Delegates; three eminent ministers of the Gospel: (1) the founder of Willington Academy of Georgia, from which went forth United States Senators and Governors, and other prominent public men of that State, educated by the famous Moses Waddell, who was also the founder of the University of Georgia; (2) the founder of the Rocky River, N. C., Academy for Boys, where, under John Makemie Wilson, were educated some of the most eminent public men of North Carolina of that day; (3) John Poage Campbell, minister in Kentucky and Ohio, Chaplain of the Kentucky Legislature, scholar and author."

Of the same institution, Dr. Dabney has said: "The sons of Hampden-Sydney College have been, with few exceptions, workers

for the public schools. Only a small number of the scores of other Hampden-Sydney men of this early period (1776-1861) who did notable work for public education, can be mentioned here. James Blythe, of Mecklenburg County, North Carolina, class of 1788, went to Kentucky where he was first professor of mathematics and natural philosophy and afterwards president of Transylvania University for fifteen years and a promoter of academies. . . . The most famous educator graduated at Hampden-Sydney College in the early days was Moses Waddell, founder of an academy at Willington, South Carolina, and builder of the University of Georgia."[4] It is interesting to note, in passing, that the charter of Hampden-Sydney College was written by Patrick Henry.

Dr. F. L. McCluer, President of Westminster College, Fulton, Missouri, says that eighty-five per cent of all the graduates of Westminster College have become officials in the church. This college is for men only and has maintained for a number of years a student body of about three hundred. There is probably not another institution in the nation with such an enviable record. The educational significance of such a stream of young life into the church and society is tremendous.

In view of the fact that through the years Presbyterians have made an outstanding contribution to the ongoing of universal education in the South, we are somewhat concerned over a statement by Bell, *The Church, the State and Education in Virginia,* as follows: "The most interesting development in the educational activity of the Presbyterian church is the tendency in recent years to do away with the self-perpetuating boards under which its affiliated institutions functioned, and to bring them under direct control of the synod and presbyteries—a tendency which may be taken as the initiation of a policy looking to closer denominational control. The program of Presbyterian educational activity has gradually, since the formation of the Presbyterian Educational Association of the South, been coming more and more in recent years under standards that control the activities and extension of the educational movement of the church as a whole. The elab-

[4]Charles William Dabney, *Universal Education in the South,* Vol. I, pp. 73, 74.

orate educational system which, shortly after the Revolution, it seemed that the Presbyterians were about to launch, it will be recalled, never materialized. With the removal of Washington College from its list, Presbyterian education after the Civil War was at a low ebb. Though Presbyterianism, in contrast to Episcopalianism, still maintains an interest in collegiate education, it is less strong than that church in the secondary field. It is, however, showing a strong interest in the development of mountain schools, which though now regarded as a mission activity of the church, has in it some interesting possibilities."[5] Miss Bell's book was published in 1930. In the light of certain developments during the past decade, one wonders if her statement is still true of the attitude and spirit of Presbyterian educational institutions of the South.

Presbyterian Leadership in Public Education

We rejoice in the splendid contribution our church made during the early development of education in the South, through its founding and development of schools, academies and colleges which were the forerunners of a larger school system. It is encouraging to discover that leaders in the Presbyterian church have also been pioneers in universal education in the South. It is perhaps known to you that the idea of universal education was expressed first in America by Thomas Jefferson in 1779 in his Bill for the More General Diffusion of Knowledge. Dr. Dabney adds, "In 1818, after a long contest in the Assembly, a compromise bill gave him [Thomas Jefferson] his university but provided only an ineffective optional plan for elementary schools."[6] This experience caused Thomas Jefferson to feel that in some measure his efforts were defeated, and yet a step forward had been made in his campaign for universal education in the South.

It is also common knowledge that Robert E. Lee was one of the early apostles of universal education. Dabney says of him: "The first of these was the great chieftain who at Appomattox

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[5]Sadie Bell, *The Church, The State, and Education in Virginia*, pp. 537-538.

[6]Charles William Dabney, *Universal Education in the South*, Vol. I, Intro. p. VII.

charged his soldiers to see that all the children were educated. He set them an example by devoting the remaining years of his life to training the southern youth. He declined to accept an estate in England with 3,000 pounds income. When offered a handsome salary to take the presidency of a large corporation in New York representing Southern commerce, with vast sums of money to handle, General Lee said: 'I am grateful, but I have a self-imposed task, which I must accomplish. I led the young men of the South in battle. I have seen many of them die on the field. I shall devote my remaining energies to training young men to do their duty in life.' He accepted instead the presidency of Washington College in Virginia on a salary of fifteen hundred dollars. . . . In a letter to General John B. Gordon, of December 30, 1867, Lee declares unequivocally for universal education: 'The thorough education of all classes of people is the most efficacious means, in my opinion, of promoting the prosperity of the South. The material interests of its citizens, as well as their moral and intellectual culture, depend upon its accomplishment.' Lee, therefore, placed himself at the head of all movements that followed for the development of education in the South."[7]

While the Southern Presbyterian Church may not claim Thomas Jefferson and Robert E. Lee, it is encouraging to note the splendid following that our leaders gave these men in their campaigns for universal education throughout the country and the fact that Lee found in Washington College (founded by Presbyterian leaders) an opportunity to spend himself in the field of education.

One of the most interesting discoveries of this study has been the part Presbyterians had in the development of state systems of education. A few illustrations will serve our purpose at this point: The record of Henry Ruffner and his son, William Henry Ruffner, in laying the foundation for the public school system of Virginia is in itself a thrilling story. Entirely apart from the difference of opinion which may prevail with reference to the soundness of their policies and the foundation which they laid, they made a tremendous contribution to the development of education in the Old Dominion.

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[7]Charles William Dabney, *Universal Education in the South,* Vol. I, pp. 89 through 92.

Dr. Walter L. Lingle, President of Davidson College, writes that Dr. Calvin H. Wiley, a Presbyterian minister, took the lead in founding the public school system in North Carolina. It is perhaps true that the systems in Virginia and North Carolina, which were so largely determined by the leadership of these pioneer Presbyterian ministers, are today the outstanding systems in the South.

The story of the development of public education in Kentucky is even more striking. Three outstanding Presbyterian ministers contributed to the development and promotion of this movement throughout Kentucky, which was at that time a western state: Caleb Wallace, J. J. Bullock and Robert J. Breckinridge. In referring to the splendid contribution of these pioneer workers in the early days, Dr. Dabney says:

> "The first of these was Caleb Wallace, of Virginia, who secured from Virginia in 1783 while Kentucky was still a district of that state, bills for schools to be supported by grants of land. Wallace was a Presbyterian preacher who had had a part in establishing academies in Virginia. He thought this type of school would in time educate all the people and sought, therefore, to establish it in Kentucky. . . .
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> "Wallace was also an earnest advocate of universal education. In his day the only way known to secure the education of the youth was by the establishment of academies and colleges, which should be open to all. These were started through the agency of church societies. Wallace took an active part in the movement which resulted in the establishment of Hampden-Sydney College, of which Patrick Henry and James Madison were his co-trustees. Moving to the Valley of Virginia, Wallace also helped to establish Liberty Academy at Lexington in Rockbridge County, which afterwards became Washington College and Washington and Lee University.
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> "Having been appointed by the governor on the Commission for the Adjudication of Western Accounts, Wallace in 1782 went to Kentucky, at that time a district of Virginia. During a brief service in the Virginia General Assembly in 1783, he secured a bill for Transylvania Academy (afterwards Transylvania University, later merged into Kentucky University, now again called Transylvania), giving it certain escheated lands. This was the beginning of education in Kentucky. The governor of Virginia in 1783 appointed Wallace a member of the supreme court in the district of Kentucky, a position which he filled with faithfulness and ability. In this position, and as a judge of the court of appeals, an office he held for nearly twenty-one years, he

played a great part in laying the foundations of the new commonwealth.

"The earliest system of education in Kentucky was planned by Wallace. He labored to establish schools in all centers of population and finally secured an act endowing an academy in each county with six thousand acres of public land. Prominent men were appointed in these counties as trustees to take charge of the grants, build schoolhouses, organize schools, and make courses of study in accordance with the needs and wishes of the people."[8]

Rev. Joseph James Bullock, a Presbyterian minister, was appointed by Governor Clarke the first superintendent of public instruction in Kentucky, and under his leadership was begun a new chapter in the history of public schools in this state.

Of a slightly different character was the service rendered by Robert Breckinridge:

"The most important thing Breckinridge did was to save the school fund and to arrange for its more effective use. When Governor Crittenden accepted a position in the cabinet of President Fillmore, he was succeeded by John L. Helm, who took the position that the school fund was a debt the state owed to itself, and therefore the state could refuse to pay the interest on it. Breckinridge denied this and took the question to the Legislature, which supported his view. The General Assembly made provision for the payment of interest on the fund and ordered that this, with any sum obtained by taxation or otherwise, be appropriated for the common schools alone. By another act a vote of the people was authorized to ascertain whether they would favor a two-cent property tax upon all property in the state 'for the purpose of establishing more permanently a common school system.' Breckinridge made a campaign in support of this proposition and won by a vote of two to one. This was the beginning of state taxation for school purposes in Kentucky. . . . There is no more conspicuous example of public service in the annals of American education, performed under great difficulties with great wisdom and courage, than this administration of Breckinridge as superintendent of public instruction in Kentucky. He took the position voluntarily at a time of crisis when the schools were about to die, and after a long and hot fight he saved the fund and the system. In no state did the dominant class of large landowners set themselves more firmly against taxation for a system that would educate the masses than did these people in Kentucky. But Breckinridge knew his people as did few others at the time, and by vigorous speeches

[8]Charles William Dabney, *Universal Education in the South,* Vol. I, pp. 263 through 266.

he won their support. The masses, one-third of whom could not read and write, were aroused by him to the necessity of education and were persuaded, against all their prejudices, to submit to taxation and to resist the leadership which had for years withheld from them the great boon of free education for their children. The victory was Breckinridge's. His reports and addresses on universal education are valuable contributions to the school literature of the country. Though he failed to accomplish all he sought, we recognize him as the man who laid the foundations for public education in Kentucky."[9]

Moving much further to the West, we find a significant contribution made by Governor Sam Houston, the first president of the Texas Republic. It is said of him that though intensely occupied most of his life in fighting, organizing the new republic, bringing it into the United States, and then struggling to keep it in the Union, he did not fail to give attention to provisions for the education of his people. Dabney gives the following sketches of Houston's background and interests:

"Houston (1793-1863) was born at Timber Ridge, Rockbridge County, Virginia, in sight of the Presbyterian Church his ancestors had built. His people were Ulster-Scotch Presbyterians, noted for their devotion to education.

"Adventurer, soldier, liberator of Texas, and organizer of its Republic, Houston still had time to think of education. He believed that 'the benefits of education and of useful knowledge, generally diffused through a community are essential to the preservation of a free government.' But educated entirely under Presbyterian parsons, he seemed always to think that the church and other private institutions would ultimately accomplish this. The first suggestion of a state university in Texas was an act of the Congress of the Republic in 1838, which was referred to a committee but was never reported back.

"When Texas was annexed to the United States in 1845, during President Houston's second term the new constitution in the first section of Article X made it the duty of the legislature to make 'suitable provision for the support and maintenance of public schools,' and a second section required that 'the legislature shall, as early as practicable, establish free schools throughout the state and shall furnish means for their support by taxation of property'; and 'it shall be the duty of the legislature to set apart . . . one-tenth of the annual revenue of

[9]Charles William Dabney, *Universal Education in the South*, Vol. I, pp. 276, 277.

the State, derivable from taxation, as a perpetual fund; which shall be appropriated to the support of free public schools.' "[10]

An interesting, though perhaps irrelevant, discovery in this study is associated with the development of public education in the State of Florida. Dabney says: "The Reverend Jonathan C. Gibbs, a graduate of Dartmouth College, a Negro Presbyterian minister and former secretary of state under the Reconstruction government, was for a time superintendent in 1873. He was an able man and was judicious and respected for doing his work as well as the circumstances would allow. He died in office suddenly and was succeeded by Samuel B. McLin, the secretary of state, as acting superintendent."[11]

We turn now from the development of the public school system as such to the development of tax-supported and independent colleges and universities in the South. We immediately think of Washington College, which was one of the earlier of these developments. Dr. Dabney says: "Washington College was established by Scotch and Scotch-Irish Presbyterians west of the Blue Ridge. It was another daughter of Princeton. . . . The faculty and graduates of the institution have always been distinguished for their services to the cause of education, and the sons of Washington College established many other institutions in the South. Samuel Carrick, one of the first graduates of Liberty Hall, founded Blount College, out of which grew the University of Tennessee; James Priestley was president of Cumberland College, Tennessee; Moses Hoge was president of Hampden-Sydney College; Samuel Houston wrote public schools into the constitution of the State of Franklin which preceded the State of Tennessee. Samuel Doak, another graduate of Liberty Hall and a member of the Franklin Convention, established Martin Academy, afterward Washington College (Tennessee), the first institution of learning west of the mountains to be chartered by a legislature. He trained men who started other colleges in Tennessee and the Southwest."[12]

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[10]Charles William Dabney, *Universal Education in the South,* Vol. I, pp. 400 through 407.
[11]*Ibid.,* Vol. I, p. 333.
[12]*Ibid.,* Vol. I, pp. 80, 81.

In a little book entitled *Cub Creek Church and Congregation*, 1738-1838, by Elizabeth Venable Gaines, is found the following, under "Movement of Hanover Presbytery for Higher Education in Virginia": "So convincing were his [Rev. Samuel Stanhope Smith's] appeals in various parts of the state for the more liberal education of youth that at a regular meeting of the Presbytery at Cub Creek Church, October 13, 1774, it was decided that the long cherished enterprise could be definitely set on foot. It was at that meeting agreed to establish a 'Publick School under the management of Rev. William Graham, which shall be confined to the County of Augusta.' A committee was appointed to raise funds for this purpose, composed of the Revs. John Brown, David Rice, William Irwin and Caleb Wallace. Thus was founded at Cub Creek Church, 'Liberty Hall Academy,' afterwards Washington College and still later Washington and Lee University."[13]

Quoting Dr. Lingle further with reference to the Presbyterian contribution in state universities: "The University of North Carolina is counted as one of the best Southern universities. Dr. Samuel McCorkle took the leadership in founding that institution. Dr. Caldwell, its first president, was a staunch Presbyterian. In fact, Presbyterians have had more to do with the building of the University of North Carolina than any other group. Dr. Frank Graham, who is at present president of the University, is an elder in the Presbyterian Church. A former president, Dr. Kidder Graham, who did so much to start the University on its upward road, was a staunch Presbyterian. Presbyterians, also, had a great deal to do with the making of the University of Virginia."

As a result of the efforts of Dr. E. A. Alderman and Charles D. McIver, the legislature of North Carolina established a normal and industrial school for women at Greensboro and appointed Dr. McIver as president and Dr. Alderman as professor. This comment is entered at this particular point in order to indicate something of the leadership of Southern Presbyterians in the development of education for women in the South.

In a previous reference to the contribution of Hampden-Sydney College, mention was made of the fact that Moses Waddell was

[13]Elizabeth Venable Gaines, *Cub Creek Church and Congregation*, pp. 22, 23.

founder of the University of Georgia. This raises an interesting question with reference to public education in the South, especially as the University of Georgia contributed to it. Dr. Dabney has the following to say about this institution:

> "The University of Georgia was created to direct the whole system of education of the state, 'as necessary,' said the charter, 'to the public prosperity and even existence of a free people.' It was established 'by the state and for the state, reaching out to every county, with related county academies, supervised by the central institution.' Such was the ideal of the founders of Georgia—a central authority to develop and direct all the schools of the state.
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> "This charter (1785) for a central institution for a whole state was a new thing in the world. All other institutions had been on private or church foundation. This was the first *state* university chartered in America. Counting from the date of the charter, it preceded Jefferson's university, the University of Virginia (1818), by thirty-three years; the University of North Carolina (1789) by four years; and the College of South Carolina (1801) by sixteen years. But it was another thing to get these institutions organized and opened. . . .
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> "The University of Georgia was not only the first state university chartered; it was also the first one projected to direct and control an entire system of public education for a democratic state. It was a grand dream, an original, unique, bold plan, but it did not work. It shows Jefferson's influence, though the plan was entirely different from that which Jefferson proposed for Virginia. It was anything but democratic. Jefferson would put the chief responsibility on the trustees of the local districts; Georgia vested it all in its university."[14]

Dabney tells the story of the beginning of the University of Tennessee in the following paragraphs:

> "When in 1794 Congress created, out of the land ceded by the state of North Carolina, the Territory South of the Ohio River, one of the first enactments of the Territorial Assembly, which met in Knoxville, was an act for the establishment of Blount College, so named for the accomplished and popular governor of the Territory. The preamble of this act expresses the sentiment of the people of the time: 'Whereas the legislature of this Territory are disposed to promote the happiness of the people at large, and especially of the rising generation, by instituting seminaries of education, where youth may be habituated to an

[14]Charles William Dabney, *Universal Education in the South,* Vol. I, pp. 245, 246.

amiable, moral, and virtuous conduct and accurately instructed in the various branches of useful science, and in the principles of the ancient and modern language,' etc.

"The Reverend Samuel Carrick, a Presbyterian minister in charge of the church at Knoxville, and a graduate of Liberty Academy in Virginia, was made president, and the trustees were instructed to 'Take effectual care that students of all denominations may and shall be admitted to the equal advantages of a liberal education, and to the emoluments and honors of the college, and that they shall receive a like, fair, generous, and equal treatment during their residence therein'—a declaration of non-sectarianism which gave this college a great advantage over the other colleges from the start. It became the East Tennessee University and in time the state University."[15]

We turn now to a slightly different type of institution which may not be claimed as an influence of the Southern Presbyterian Church as such. Since, however, it is an institution within the South and since its founder and first president was a Presbyterian, it seems wise to give some bit of history of Hampton Institute under the leadership of Samuel Chapman Armstrong. It is true that Armstrong himself was on the Federal side of the War Between the States and that he does not properly belong to the South in the sense of having had his origin here. However, the contribution which he made to education in the South, not only among the Negroes, but also in its general influence, is worthy of consideration. Dr. Dabney says of him:

"As Thomas Jefferson was the prophet of education for citizenship, so Samuel Chapman Armstrong was the prophet of education for life. The schools of America up to this time had emphasized literary training; Armstrong taught us how to train the whole man. Emphasizing education for work, for service, and for life, he first applied the methods of the New Education in training Negroes and Indians. His success with them led to the introduction of the New Education into the schools throughout this country and, in recent times, in many foreign countries. Armstrong did not originate this idea. Comenius, Pestalozzi and others had taught it. He absorbed the teachings of these old philosophers, saw them illustrated in Hawaii, and with an intuitive judgment applied them in a new field. . . .

"His blood was a mingling of the strongest Scotch-Irish with the finest New England Puritanism. His father was Richard Armstrong,

[15]Charles William Dabney, *Universal Education in the South,* Vol. I, p. 283.

a Scotch Presbyterian minister, who had grown up in Pensylvania. His mother, Clarissa Chapman, of Massachusetts, was of Puritan descent, and was a teacher trained in a Pestalozzian school. The young couple had gone to Hawaii as missionaries. From such parents Armstrong inherited the common sense and vehemence of the Scotch-Irish and the steadfastness and courage of the Puritans. . . .

"The main purpose of General Armstrong's plan of education was to bring life, more abundant life, to the Negroes of the South. He regarded instruction in agriculture, in technology, and in industry as equally educational with the classics, literature, and philosophy, provided the chief aim in it all was to make a life rather than a living. . . .

"Hampton Institute is thus essentially a spiritual enterprise, conceived as a form of missionary service, conducted as a school of character. In its outward form, it is an industrial college, but in its inner life it is a spiritual institution."[16]

The Southern Education Movement—Since 1900

A factual study of developments in the South indicates that the movement for education in these states has been influenced largely by a Presbyterian leadership. Presbyterians have taken their full share in the promotion of the movement through the years since 1900. A great many have served as trustees or on boards of foundations and other agencies designed for the promotion of universal education throughout the South. It is encouraging to note that, despite the fact that these leaders have had a large responsibility for struggling denominational schools, they have at the same time had a vision for universal education. They recognized the limitations of church-supported schools for the full task of education, and have thrown their influence into the larger scheme of public education.

Dr. James R. McCain, President of Agnes Scott College, speaking of the splendid contribution of Presbyterians to the program of education in the South, says: "A few years ago I checked up on the presidents of state institutions in the South and was amazed to find the very large percentage of presidents and deans who were members of the Southern Presbyterian Church. I think the percentage now is probably not so large as formerly. . . . I know in the Southern Association of Colleges and Secondary

[16]Charles William Dabney, *Universal Education in the South,* Vol. I, pp. 457 through 467.

Schools the Southern Presbyterians have held positions far in excess of the size of our denomination. I believe the Presbyterian elders have done more to mould the standards of the association than any other group. . . . I think the insistence of our church on an educated ministry has had a helpful influence in the South."

Dr. McCain says of his own institution: "Agnes Scott was one of the organizers of the Southern University Conference, which promises much in the way of better standards for the South, and its officers rank high in the leadership of the Conference. One of them is now President of the organization. Agnes Scott is represented in the Senate of the United Chapters of Phi Beta Kappa, and represented on some of the most important committees of that organization. The College has been active in the Association of American Colleges (having more than 500 universities and colleges in its membership), and its officers have held the Vice-Presidency twice and the Presidency once of that organization. Agnes Scott has also been represented in the important work of the American Council on Education. An invitation has just been issued for a representative of the College to serve on the General Education Board, the noted Rockefeller organization."

Perhaps the most significant piece of work of its kind is being done at Southwestern in an adaptation of the Oxford tutorial system. This offers unusual opportunities for the individual who is capable of study independent of the routine classroom work. Students are introduced to the plan gradually and guided in it largely in proportion to their abilities to profit by the opportunity for individual initiative in their program of study. The inauguration of the system immediately increased the circulation of library books, indicating that students are reading more widely than they did under the old plan. Though adding greatly to the work of faculty members, the system is particularly significant to students in that they have the advantages of personal contacts with their professors. This is a distinct advance over the provincial type of education which has all too much the element of regimentation.

Time will not permit to enter into details concerning the contribution a large number of individuals have made to public education in the South—individuals such as Dr. George H. Denny, formerly president of Washington and Lee University and the University of Alabama; Dr. E. A. Alderman, formerly president of University of North Carolina, Tulane and the University of Virginia, not to speak of Currell, Dabney and many others.

A few years ago an interesting and striking illustration of the leadership of Presbyterians in tax-supported institutions of the South was seen in a Southern state when the governor called together the heads of the three institutions of higher learning and the state superintendent of education. At a luncheon in the governor's mansion it was discovered that all five of these—the governor, three presidents, and the state superintendent of education—were elders in the Presbyterian Church.

These illustrations in themselves may not be particularly significant, but they do suggest an attitude of heart and mind of those who gave themselves to higher education through the channels of tax-supported institutions. Thus they contributed to universal education in the South to an extent that could not have been possible through a few small institutions reaching a comparatively small number of the student group.

Some Observations

This study has revealed certain striking facts. There is little evidence that many Presbyterians have been large contributors from the standpoint of money investment to the progress of education, either in the denominational institutions or in public education. There are exceptions, but we do not seem to have had our proper share of this support.

It is also noticeable that we do not have a single university or outstanding institution engaged in graduate work. It is a debatable question whether the denomination should establish and support a university, but it is significant that with one or two exceptions we have very few institutions that are strong either in financial support or in the number of students served. To be sure, numbers and financial strength do not necessarily indicate

the measure of strength, but one wonders why it is that we have not done a more conspicuous service in these two avenues of opportunity.

In response to an inquiry from one who is outstanding in education in the Presbyterian Church, U. S., I received a reply to this effect: Throughout the years Presbyterians have been prolific in establishing schools and colleges in the South, but they have been distressingly neglectful of the maintenance of these institutions. Whether this be a correct observation or not, it probably reminds most of us that there is too much truth in it to be comfortable. A great many of our institutions have suffered through the years for lack of proper support. Much of the energy and time of administrators and faculty members of these institutions has been devoted to financial matters and to the securing of students in sufficient numbers to justify the maintenance of the institutions. We are reminded here of the survey made by the Executive Committee of Christian Education and Ministerial Relief some ten years ago, when the whole matter of small denominational colleges and schools was carefully analyzed and when there were recommendations proposed for a program of consolidation. As a result of these recommendations some consolidations have been effected.

The story of Presbyterian influence in education throughout the South is a thrilling and romantic one. We have certainly occupied an important place among those who pioneered in a splendid undertaking. We should look to the future and make definite plans for the promotion of a statesmanlike program in the years that are ahead. Certainly there is nothing in the story of the past which would indicate that the church should give up its program of education under denominational auspices. There is much, however, that suggests the need for more consolidation of institutions and a larger and more adequate support of those that remain after the mergers. Surely a denomination which has such an outstanding reputation for education should build and support institutions of a scholastic standing second to none in the country.

It is neither wise nor feasible for a small denomination to attempt to compete with the state in every phase of education. It is probably unwise that we should undertake a great university.

There is one field, however, open to us which has not been invaded by the state institution and cannot be. That field is the development of a program of Religious Education in our own institutions definitely designed to produce for the present and succeeding generations men and women adequately prepared to serve intelligently and well in their local churches. There is no opportunity in our church which offers such large possibilities for an outstanding piece of work as in this particular field. It is one in which there will be no competition from any source and in which the church is ideally prepared to make a contribution so sorely needed at this time.

Just as the church in the past has taken its rightful place in the ongoing movement of education throughout the South and the nation, it must courageously face the responsibility of the future, make such adjustments as are demanded and carry forward in a noble way in that sphere of leadership for which she is peculiarly fitted.

SOUTHERN ECONOMIC NEEDS CHALLENGING THE CHURCH

By the Rev. J. H. Marion, Jr.,
Pastor of the First Presbyterian Church,
Durham, North Carolina.

In the midst of his long and courageous battle to secure protective laws for the laboring classes of his country, England's great humanitarian of the last century, Lord Shaftesbury, made some most interesting entries in his diary. Indeed for any thoughtful Christian they should be exceedingly sobering entries. Among the underprivileged and often-exploited people whose burdens he had undertaken to share were some 35,000 children five to thirteen years of age who were working fourteen and fifteen hours a day in the factories. But how much help was Shaftesbury getting from the Christian leaders of his day in his effort to secure for these people a ten-hour working day? Listen to his diary:

"Prepared as I am, I am often distressed and puzzled by the strange contrasts I find: support from infidels, opposition or coldness from religionists. I find that evangelical Christians are not those on whom I can rely. . . . Last night pushed the bill through the committee; a feeble and discreditable opposition! 'Sinners' were with me; 'saints' were against me—strange contradiction in human nature."

Thanks to men like Shaftesbury, the years since he wrote those words have brought countless fine reforms for the alleviation of human ills; but, with appalling burdens in this field still borne by men about us, one wonders if we southern Christians have not been unwittingly guilty of a tragic repetition of history. With our pensions for preachers and pleas for missionaries, many of us for years have been keenly aware of painful economic needs in our several denominations. But I wonder if our very passion for meeting such needs does not throw into bolder relief our indifference toward greater economic needs beyond the limits of our ecclesiastical families.

"The rest of you men can do as you please," said one of my Presbyterian colleagues in his presbytery a few years ago, "but when the Annuity Fund is set up, I'm going in!" Yet this same preacher lived in a cotton mill town where, though careful to stand for the owners' rights, he paid little or no attention to the workers' hours and aspirations.

If such Christians, however, whether in pew or pulpit, are in the eyes of many of us afflicted with a blind spot, it is only fair to remember how they got that way. Perhaps I should say how *we* got that way, for I am talking here to myself as well as to others. Of the Christian laymen and ministers among us of whom the above preacher is typical, it is safe to say that not one—no matter what good Marxian writers may say—is a monster of iniquity. Our chief fault, from the standpoint of social Christianity, is simply our comfortable Protestantism. Born and brought up in a church as middle-class as a Buick car (or as a Buick used to be!), many of us Presbyterians at least have been carefully shielded from the sharp, hard facts that might stab us awake to the needs of our less favored fellows. It hasn't been easy for us to repeat the experience of Ezekiel when he said, "I went to them

of the captivity . . . and I sat where they sat." Like the English squire who planted about his country home a wall of tall trees to shut out the sight of a nearby slaughter-house, most of us have been blinded to countless crushing economic needs by the trees of our ecclesiastical traditions and the bushes of our bourgeois respectability. Sharecroppers are out there sharing cotton so lavishly with the rest of the world that millions make scarcely enough to buy an undershirt for their own backs, and yet their burdens of misery and hopelessness we all too rarely share with them. A poet[1] imagines a cropper speaking thus:

> Some folks say "cotton" and see white ironed sheets,
> Fresh smelling, spread on decent beds.
> We see an empty field, with ghostly stalks
> Stripped bare of promise for another year;
> And when it comes,
> The same old questions, and the same old "No."

Wage hands, too, are out there, drawing often not only material wages but the wages of unsuspected social sin-laboring people eager as we are for the joys and decencies of life, but who generally hear from the church no message about wages except that they should be content with them! Thousands of men, women and children here in our section are having a dreadfully hard time, we vaguely realize—but vaguely realize it is about all we do. We have seen their faces but, unlike the old prophet, we have seldom even in imagination sat where they sit!

Understandable as our neglect in this field may be, however, the continuance of our present attitudes can be advocated or winked at only to our shame. We boast often of a burning ambition to save men. What we must see, I believe, is that many men can be neither redeemed nor rehabilitated by the creeds and preachments alone. So long as we try that, we are fighting a losing battle. For if, contrary to current Soviet orthodoxy, no human being is merely an "economic man," neither is one merely a spiritual man. He is both men tied up in one bundle, and if he cannot be permanently saved economically without being saved spiritually, neither can he be fully saved spiritually, often, without being saved economically. As a wise housewife eager to save her

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[1]Quoted in *The Christian Century.*

foods would never let them start spoiling before she put them on ice, so saving men, we must see, means not merely throwing them a theological life-preserver after the boat is torpedoed but giving them as far as possible a social convoy that will stave off moral and spiritual destruction.

That being true, a new approach by the church to the economic pains and problems of our section would seem to be in order; and this new approach for which the times and God Himself are loudly calling, must, as I see it, be developed and carried out along three lines.

I.

One important step toward a truly Christian approach must be mental, *a courageous facing of neglected or forgotten facts.* "I don't like to read about the plight of poor people," said a southern girl to her friend. "It depresses me. I'd much rather read love stories!" It's almost unanimous, isn't it? To read blissful stories of people who fall in love, build castles in the air, climb up to them in a haze of romance and live happily ever after—that is pleasant, soothing. On the other hand, to put our minds on crushing poverty and its resulting human wreckage—that is upsetting and disturbing. But if for the church we covet a Christlike passion for justice and a complete understanding of salvation, let us realize that we cannot have them except as we frankly face economic inequality and suffering and their far-reaching implications and consequences. Unless we courageously face life *as it is,* we shall never make life what *it ought to be*—except in storybooks! "Ye shall know the truth and the truth shall make you free"—yes, but it may sometimes have to make us sad first! Sad—and mad!

One basic truth that we southern Christians have hardly begun to look in the face is the fact that poverty is often much more than a mild material misfortune. Indeed the whole church, I think, has been quite unrealistic about this matter of poverty in the past. It has supposed, too often, that material goods tend to lead mainly to a crass materialism. Well-fed preachers have extolled the virtues of poverty when they had no idea what poverty was doing to men's moral and spiritual lives. Religion has let men

wallow in the mire of want and misery on this earth and tried to pacify them with a picture of golden streets hereafter. Ever since the hermits of old Egypt began to withdraw from the world and renounce all worldly possessions there have been Christians who condemned and shunned the material as something inherently vicious. That poverty may be more of a blight than a blessing—how blind, ofttimes, the church has been to that!

If anybody still has doubts about the frequent curse of poverty, the depressions and recessions of the past decade should be fast driving them out. Think what a lack of material means has done to religion. It has closed houses of mercy, impaired the efficiency of countless workers and halted many a brilliant career of missionary service. Think what the financial embarrassments of these years have done to education. They have thrown well-trained minds on the scrapheap, denied books and study to a multitude of teachers and furnished the shameful spectacle of college graduates making superb contributions to society for which they received in return less pay than some janitors. And who can estimate the moral decay and collapse which have been due to the poverty of the past ten years? Young people have come to manhood and womanhood to discover society had no place for them, and this feeling of being unwanted has soured their souls. Skilled laborers driven by hard times into long unemployment have become morbid, chronic, hopeless idlers. Families that were headed for higher culture have been dragged back into barbarism, their sons often going into crime and their daughters into vice.

In face of such conditions, how can Christianity be content to preach a purely other-worldly gospel? When material causes have such far-reaching spiritual consequences, how can we believe that economic realities have no place in the pulpit? The time has come, I venture, to re-examine our views at this point. Some rare souls may be able to achieve spirituality on an empty stomach while clothed in rags, but most of us are simply not built that way. Rags and hunger would drive us more quickly into cynicism than into saintliness. Any gospel, therefore, that denies or forgets the material foundation of many spiritual values may sound beautiful, but it is simply not Christian.

Thus for the church of Christ, in the light of such facts, to

"go after the individual and leave society alone" is to bid farewell to realism. Because none of us lives in a social vacuum, because each of us is played upon and moulded by social atmospheres, and because multitudes of people among us are for that reason living under conditions which make lofty faith and fine character virtually impossible, the church can never savingly reach thousands of individuals until we change or modify the community conditions under which they live. We preachers stand in our pulpits and say to a bedraggled woman, "Be pure and good," yet many a time she goes back to a slum which, abounding in vice and poverty, makes goodness and purity an empty dream. We stand up and say to the poor working man, "Be kind and brotherly," but often that laborer lives under a system of cut-throat competition and exploitation which, grinding the life out of him, makes fraternity and kindness the veriest mockeries! We tell men to believe in the love of God, but some time ago I heard of a father and mother, long unemployed and bitter about it, whose child died in a public hospital and who had to beg desperately for 25c to pay for the collect telegram that told them of it! Well, how can we preachers talk to such people of the grace and goodness of God?

Said the poet Richard Rench:

> I say to thee, do thou repeat
> To the first man thou mayest meet
> That he and we and all men move
> Under a canopy of love
> As broad as the blue sky above.

Lovely sentiment! But how many men, frankly, are going to believe in that "canopy of love" as long as the ground they walk on is thick with the spikes of bitterness and brutalizing greed?

What many of us sheltered southerners overlook is that if we believe in a good God it is partly because life has been good to us. If we can be kind, it is partly because the community has been kind to us. But what of our southern brothers and sisters? To millions of them life has not been good and the community has not been kind, so that to get up and bid them live triumphantly amid galling inhumanities is sheer sentimentality. Dr. Booker T. Washington used to say that white people paid the Negro child a bit

too high a tribute when they expected him to learn as much in six months of school as the white child learned in nine. So we Christians overestimate human nature if we expect the cruelly dispossessed and victimized men among us to respond to many of our evangelistic or home mission appeals. The wonder is not that so few of these people respect the "respectable" churches. The wonder is that so many manage to believe in a spiritual God at all!

Now let me say that, brought up as many of us have been, I should not be at all surprised if what I have just said should make some of us more mad than sad! Yet the poignancy and validity of these facts, I humbly venture, can scarcely be gainsaid. That the way a man makes his bread often decides whether he saves or forfeits his soul, may not sound orthodox; but it is a fact—an unblinkable fact. That both atheism and Christian faith can often be understood and evaluated only in the light of the social matrix out of which they spring, may not sound Episcopalian or Moravian or Presbyterian, but it is a fact—an unblinkable fact. What is more, if Dr. H. N. Wieman is right when he declares that "the chief battle ground between good and evil is at the heart of the economic order and there the battle must be won or lost," and if Dr. Rupert Vance of Chapel Hill[2] also is right when he says that "to raise the economic condition of the common man of the South, black and white, is to do the most possible to lessen hatred, prejudice, and conflict," well, though such words may sound strange to our southern ears, they fling a challenge, I believe, which we cannot evade without departing from Christ.

II.

Another step toward a more Christian handling of this problem by the church must be moral—*a sincere repentance for those deeds and attitudes in the church that tend to perpetuate our southern economic afflictions.*

In a recent book, *Land of the Free*—one of those popular picture books which by photography are dramatizing the tin can on the tail of the American underdog—one sees the misery of our economically beaten millions set forth in terms of human faces.

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[2]In a pamphlet, "The South's Place in the Nation," published by the Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York.

All types of disinherited folk are pictured—coal miners, "Okies," mill workers and sharecroppers. Beneath one of the pictures Archibald MacLeish, who underscored the photography with poetry, imagines the people saying:

> We wonder if the liberty is done:
> The dreaming is finished
> We can't say
> We aren't sure . . .
> Or if there's something different men
> can dream
> Or if there's something different men
> can mean by
> Liberty . . .
> We wonder
> We don't know
> We're asking.[3]

No one even half awake today can doubt they are asking, but one of the most damning facts I know as a Christian is that they are not, by and large, asking the church! They're asking labor unions, they're asking government, they're asking the communists. But they are not asking the church—not the Presbyterian Church anyway, and not, I think the church at all as we believe in it. Why? We who love the church need to face that question honestly.

So far as our own Presbyterian branch is concerned, I think the trouble goes back to a conception of salvation of which we have never sufficiently repented to reject it. That conception—old as religion itself—was used about ninety years ago as a defense against the abolition of slavery. Its most powerful advocate was James Henley Thornwell. "Our design in giving the Negroes the Gospel," he writes, "is not to civilize them, not to change their social condition, not to exalt them into citizens and freemen; it is to save them. . . . Christian knowledge," he went on, "inculcates contentment with our lot, and, in bringing before us the tremendous realities of eternity, renders us comparatively indifferent to the inconveniences and hardships of time." Well, in passing, I venture the hope that if Thornwell were among us now

[3]Harcourt Brace and Company, publishers, New York.

he might think differently, confronted as he would be with the fact that one of the great nations of Europe—now locked arm in arm with another pagan power—not long since threw out the Christian church bag and baggage because it blindly held on to precisely that limited view of salvation! Be that as it may, a more pertinent fact for us is that Dr. Thornwell's conception of salvation is still the dominant one in the southern church and is now doing its part, I believe, in sowing a wind from which, if unchecked, only whirlwinds can come.

Peaceably served by our toiling masses, we upper class southerners have long spoken comfortably of their docility. Being of good Anglo-Saxon stock, many of them would, we felt, submit decently to any lot we cared to lay upon them. Being good Nazarenes and Holy Rollers, many would be given sufficient visions of pearly gates to make endurable the "inconveniences and hardships of time." But there are signs, I think, that the opiate is drugging the wrong people! It is we chiefly, not they, who are being lulled into a false and perilous security. For if the signs of the times can be trusted, what Edwin Markham called "the long, long patience of the plundered poor" is being exhausted; nor are lands like Mexico and Russia the only places where that is happening. It is happening here—here in the South. The success of the C. I. O. among southern textile workers and the rise of the Southern Tenant Farmers' Union are sample indications that in many areas the submissive southern laborer is becoming a thing of the past.

Along with the rising self-assertiveness of labor—and this, I think, should be an arresting fact for us Christians—has come not only a craving for material possessions but a more realistic vision of our upper class ideals and pretensions. Our unconscious pharisaisms are being "seen through" today as never before. There are doubtless not a few workers who can put in eight hours a day under sweatshop conditions for $10.00 a week and still think of their church-going employer as a good Christian man, but the number is dwindling. There are countless dull-eyed tenants kept in constant grinding debt by manipulated accounts who can doubtless think of their pious landlord as a good Christian man, but the number is dwindling. The correctest orthodoxy un-

accompanied by a Christian social conscience, men are seeing, leads more often to smugness than to vital human service. We have no right, many are realizing and declaring, to say to share-croppers and mill hands, "Be content with your wages," unless we are willing as a church to say to our underpaid home mission preachers, "Be content with your salaries and forget about annuity funds!" Creeds in the head without compassion in the heart, metaphysics without mercy, multitudes are coming to see, can lead only to Christianity's corruption.

Now with the common man today realizing all this more fully, it may sound as though I am recommending repentance as a kind of "road away from revolution." But I am not trying to frighten anyone, for the simple reason that I don't believe most of us need to be given a fright. A number of eminent minds and weighty voices, to be sure, are saying that only by that method can economic improvements come. It is Reinhold Niebuhr's conviction, for example, that people of privilege never concede much of anything to the poor except as the poor rise up and take it. Others are not quite so pessimistic, believing that the privileged will repent and make concessions if only they can see the pistol pointed toward them in time. But, granted that wholesome changes have been brought by both these methods, my own feeling is that neither is necessary. It may be, of course, that only a cynical, hard-boiled attitude is realistic; but I for one still have faith in a more Christian method. I refuse to believe that southern Christians—people of privilege as many of us are—will have to be black-jacked into bestowing a deeper justice. I refuse to believe that we are so hopelessly pharisaical or selfish that we cannot cry, "God be merciful to me, a sinner!" I refuse to believe that, once we see the need of change, we cannot bring forth the fruits of repentance.

But if I am indeed right in that faith, consider frankly a few changes that will have to come, first of all, deep in our minds and hearts. We shall have to see, and prove by our lives that we see, that prosperity is not the unmistakable evidence of God's favor that we have sometimes called it; that, far from being *that* indeed, prosperity may only mean that a man by greed and "respectable" theft has sinned his way to material eminence. We

shall have to see, and prove by our lives that we see, that not alone the way we give money tests our religion, but the way we make it too. We shall have to see, and prove by our lives that we see, that the Bible is not a collection of proof-texts to be used in defense of our vested interests, but rather a book (so far as my own subject is concerned) of God-given social principles that will not let us use and abuse weaker men here on earth provided only we offer them a neat little post-mortem salvation.

It is my faith, I say, that we Christians can see all that and seal it with our penitence without revolution or threat of revolution. But if we don't, and if we choose some other course, I shall have to say quite simply with a modern writer that the millions of poor devils among us who bear in their bodies the marks of social agony and injustice "may well be pardoned if they look upon the church with indifference and contempt."

III.

But beyond all we have said, by way of outlining a more Christian approach to this problem, a third step needs to be taken, and that is the *practical reconstruction of the church's social message and activity.*

Again there are those who say the task is hopeless. Laments a modern rhymester:

> Our fathers have been churchmen
> Nineteen hundred years or so,
> And to every new proposal
> They have always answered 'No.'

From many a church meeting I have come away with the feeling that that jingle was air-tight. But it isn't, quite! The visible church does move, even though it moves invisibly. It can move forward now because it has moved that way before. As monasticism, Puritanism and ultra-fundamentalism have all been outgrown in many parts of the church, so we southerners can outgrow the one-sided individualism that often circumscribes our evangelism and social service.

This field, to be sure, is one in which the church would do

well to be careful. Parts of the church have always had difficulty steering between the "devil" of moral and theological "isms" on the one hand and the "deep blue sea" of social "isms" on the other. The latter extreme is the particular peril of the Christian liberal today, nor should we who call ourselves progressives ever let ourselves forget it. For the "millennial dawn" foreseen in some conservative quarters may be no more fantastic than the utopian dreams and preachments to which many of us are tempted by the social gospel. In the name of economic salvation it is possible so to use the church that we lose sight of a more eternal redemption. For this reason the church should keep plainly in mind that whatever economic changes it advocates are never ends in themselves altogether, but chiefly means to an end—the lifting and redeeming of individual human personalities. What is more, setting the church up as an economic expert, pleading for specific hours and wages, specific social plans and political platforms as though these temporal and temporary schemes were the only Christian ways of life—these are not simply unwise but disastrous courses. To any such proposals that would turn the church from a spiritual into a sociological agency, we are indeed justified in always answering No!

But if the church needs to be careful, it should take care not to be over-cautious or cowardly. As I see it, there are two extremes to be avoided, and examples of both—somewhat paradoxically—are to be found in our own celebrated Dr. Thornwell. Up to the Civil War, Thornwell stood vigorously for a purely spiritual function of the church and a largely other-worldly type of salvation; yet when his own state of South Carolina met to secede from the Union, Thornwell was there to bestow the full blessing of the church by leading the opening prayer! My own feeling is that about midway between these two extremes we shall find the Christian position for the church.

Beginning at the pulpit, the church must show men the intimate blood kinship of economics and evangelism, of social and personal salvation. Christianity's right to speak of economic needs and facts should be carefully explained by the church's leaders. Many people object, for example, to any Christian examination of the profit motive. The church, we must show, may properly

deal with that subject not from the standpoint of profits, perhaps, but certainly from the standpoint of motives, for the simple reason that motives are spiritual and because pagan motives often make profits pernicious—damning to lords and laborers alike. So too with capitalism as a whole. The church has no right to tell men technically how to run their business, but the church of Christ dare not be silent about what a competitive capitalism often does to persons. In his best-selling novel, *A Sea Island Lady,* Francis Griswold says of a certain preacher that "he was an expert fixer for rich camels worried about the eye of a needle." Too many of the church's leaders, at ease in their well-fed circles, have seen no economic duty but that! Yet whatever earthly force it be that acts upon persons, the church has a right to judge it in terms of its spiritual fruits in men and women and to say if need be that economic systems can be no less murderous and degrading than sinful and godless individuals.

"What is man that God should be mindful of him?" we secure and favored Christians have said with the psalmist, and then—thinking chiefly of ourselves, I suspect—we have echoed the psalmist's answer: "Thou hast made him but little lower than God, and crowned him with glory and honor." But to be truly Christian the church must learn to say, "What are sharecroppers and miners and mill hands that we should be mindful of them?"—and then answer with equal conviction, "But little lower than God and by us to be crowned, as God's children, with honor, respect, and fair treatment!"

In short, what Dr. D. C. Macintosh calls Jesus' "good news for the poor"—a gospel of the Kingdom that offered the downtrodden no celestial substitutes for common joy and simple justice—must be so laid upon the conscience of the privileged that men may see that sermons on Christian ethics can be no less filled with the Holy Spirit and with power than sermons on theology. A Christian employer's prayers in the "amen corner" and his practical policies at farm or factory may seem to him comfortably unrelated, but, in the courage and love of Christ, we who preach and teach must not fail to speak out about the frequent glaring chasm between the piousness of the one and the impiousness of the other.

What is more, the church must undertake this economic task not simply for the good of men but also for the sake of its own spiritual vitality. What may happen culturally to our country if southern economic ills are left unhealed has been vividly suggested by Dr. Rupert Vance: "In the hands of the South," he says, "may be the final destiny of the common man, symbol of American democracy. . . . If the South, sensing its unbalance and lack of equilibrium between the lower brackets of common men and its upper brackets of resources and cultural institutions, does not will and plan for the 'better ordering' of its heritage and prospect, the South may contribute to the culture of the nation in the future an extraordinary exhibit of social degeneracy, of tragic men and women, broken and depraved, whose opportunities may be lost by default, as well as by purpose."[4] The prophecy is sobering enough for the nation, and yet if the Southern Church does not play her rightful part in this imperative social transformation, the church itself must become a degenerate too!

Go back to that scene on the plains in Midian years ago when God called Moses to a place of high responsibility in Egypt. His people were in bondage, crushed under the loads and lashes of cruel tyranny. "Let my people go," said God through Moses, and just as Moses gained greater life and power by becoming the instrument of God's redemptive purpose, may it not be exactly so now with the church? Wherever people are in bondage now, either to personal sin or to economic oppression, the church must cry in the name of God, "Let my people go," or else lock up part of the power of God's saving Spirit within her shriveling and dying body.

The common people, as we know, heard Jesus gladly. Do they hear *us* gladly? Asked what he thought of the English church after studying for a time in England, a young Indian student is said to have answered: "I think I would have liked it better if the Christians there had loved my soul a bit less and loved me a bit more." Our southern churches are called upon to love souls no less, but if we are to win the attention and allegiance of the common people we may need to love *men* more—to love them for what they are now, in terms of their everyday human needs.

[4]In "The South's Place in the Nation," *supra.*

"Blessed are they," said Jesus, "that hunger and thirst after righteousness," and if Dr. Macintosh is right in saying that the word 'righteousness' there includes what we mean by justice, then millions of men among us are manifesting this inward hunger. They are seeking justice—often blindly and mistakenly, to be sure—but seeking it. And helping them find it must be part of our job. In a period of famine a Scandinavian farmer, we are told, went over by night into the field of a needy and despairing man, saying afterwards, "I sowed corn in my neighbor's field that God, for him, might continue to exist." And so we southern Christians, for the same high purpose, must seek ways of sowing the corn bottoms and cotton fields of the South with justice and living Christianity.

Far from short-circuiting our evangelistic or spiritual power, as some may fear, a gospel of economic salvation drawn straight from the life and teachings of Christ is indispensable to the preservation of that power. Fairer dealings among men, better collective organization, more humane social and economic systems—we must plead for these with intelligence and passion, not for the sake of some vague humanitarian ideal but that men and women and children like ourselves, now stifled in soul by grinding want and debasing environments, may have a better chance to believe in God and to live in goodness.

OUR CHURCH AND THE NEGRO IN THE SOUTH

By the Rev. William Crowe, Jr., D. D.,
Pastor of the First Presbyterian Church,
Bluefield, West Virginia

Seldom in the course of human history have men been conscious of the significance of their deeds. Many of the turning points of history have hinged upon events that seemed at the moment little more than routine activity, or, at the most, interesting adventure. Such must have been the experience of the captain and crew of that "Dutch Man of Warre" who brought the first African Negroes to the shores of North America. They landed at Jamestown in 1619 and sold their cargo of twenty Negroes into human slavery.

I. Slavery

Little did those Dutch sailors realize that they were launching a movement that would play a large part in shaping the history of one of the greatest nations in the world. On that fateful day a few months before the landing of the Mayflower, white men in the settlement of Jamestown, prompted by greed, sold the black man into slavery. Those white men had fled to this continent in the name of freedom from the tyrannies of Europe. They had dreamed of human rights. They believed in the dignity of man. But they also believed in self-interest. Their ideals of freedom would not deter their avarice. Confronted by the logic of their position there grew up in early American life the fiction that perhaps the African Negro was only an animal and really did not possess a soul. This idea, which persisted for generations, was really a defence mechanism, a negative expression of an uncomfortable conscience.

In quick succession more and more ships brought their loads of black men to this country. Into the framework of freedom their human chattel was cast. The philosophy of slavery, paradoxical in an American setting, has been a blot on our history and a blight to our character.

For almost 250 years the slave traffic continued. In 1808 the importation of slaves was prohibited by constitutional fiat but they were smuggled into this country until the outbreak of the Civil War. Even the ineffective Federal laws came too late. By 1790 there were 757,208 Negroes in America according to the first Federal census. *The New International Encyclopedia* states that in 1810 the Negro population was 19% of the total population. Every census since that time has shown a decrease in the proportion of Negroes to the total population except during the early years of Reconstruction after the Civil War. It is thought now that those figures were incorrect due to the confusion of the period. However, the actual Negro population has increased rapidly through all these years to the present. Notice the records. In 1714, less than 100 years after slavery was introduced there were 58,850 Negroes. In 1754 there were 300,000; in 1790, 757,208; in 1810, 1,377,808; in 1910, 9,827,763; and in 1939 there are probably slightly less than twelve million.

From the beginning of the slave traffic little regard was shown for the personal ties that had bound these people together in their native land. Families were torn apart. Races from all over the vast continent of Africa were poured indiscriminately into the American market and scattered in the same manner throughout the colonies and later the states. Thus people representing as great racial differences as are to be found in modern Europe were herded together under a common social institution. The Gold and Ivory coasts, Guinea, the territory which later became French West Africa, the Great Niger Valley, the Congo and other sections, all furnished their sons and daughters to satisfy the economic demands of the home of the free and the land of the brave. Their religions, culture, social habits and even their physical characteristics were widely divergent. Perhaps the chief trait they had in common was the dark color of their skin.

The new pattern of life that became known to the African slave in America forced intermingling of all those races. White Americans also mingled their blood with the black race. It was not only a matter of lust that caused the white man to give himself to the Negro slave girl. Economic advantage made the rapid

multiplication of the slave race a logical, if not moral, necessity. Much of the best blood in American life was contributed to the rapidly forming Negro population. Dr. Edwin R. Embree, of the Julius Rosenwald Fund, speaks of the modern Negro as belonging to a new race because of this vast intermingling of blood in his veins. The Negro in America, then, is no longer essentially African. He is typically American for he is a product of the so-called "American Melting Pot."

II. Racial Discrimination

A variety of factors have combined in the progress of American life to place the Negro in a relationship to American institutions and other American people that no other group shares. The average southerner does not realize the real reasons for the racial discriminations that set the Negro apart, but it is well for him to know them. They have a bearing upon the southerner's religion, upon the religious outlook of southern white Presbyterians. For this reason, a survey of these reasons is demanded by a study of this type.

It is obvious that the primary reason for the Negro's status in American life is that his physical characteristics differentiate him from the dominant American type. Our civilization is primarily European, and Europeans have contributed most of the leadership that has made America. The United States has been developed and is controlled by the western European. Every racial strain in this nation that forms a minority group finds itself in a more or less unfavorable environment. Generally speaking, the unfavorableness of the situation increases for each group the farther away it is removed in racial traits from the west European. I heard a prominent Greek-American attorney addressing a recent convention of his fellow Greek-Americans give much emphasis to the feeling the Greek had of belonging to an isolated section of American life. It is no surprise, therefore, to find people of dark skin taking a minor position in the life of this country. A variety of psychological factors arising from racial differences, such as fear of strangeness, jealousy, pride and desire for self-preservation, encourage the major section of the population to

create social stigmas for minority groups. The Negro is farthest removed from the west European type of all the larger minority groups, and for that reason alone he would bear the greatest of our social stigmas.

However, the Negro's lot is far more difficult than mere physical traits would have decreed for him. He was introduced to America as a slave. Therefore he was inferior as a human being and should be doomed forever to servitude. Possibly he was incapable of anything else. Such was the rationalizing of our forefathers who fled to America for conscience sake. It is amazing how universally the slave background has colored the average American white man's thinking of the modern Negro. It has been a psychological complex to white Americans from which it is difficult to escape.

Not only have racial characteristics and a slave background set the Negro apart today, but the fact that he was the subject of bitter controversy has added to his plight. His position in southern society was rendered proportionately precarious as the violence of controversy increased. The rise of the Abolition movement added still another handicap to the future progress of the American Negro. That movement was, of course, inevitable. However, the bitterness that grew out of it, and the war that brought it to its climax, as well as the revulsion of the South to the carpet-bag days, left a heritage of intolerance in the southern white mind that plays a large part in making the modern Negro's situation so difficult.

An example of the extent of the bitterness that arose in the South over the southerners' attempts to defend themselves against the accusations of the Abolitionists is to be seen in an address of Dr. James H. Thornwell before the General Assembly of 1845. Dr. Thornwell was one of the greatest church leaders Presbyterianism has produced. He said in part: "The Abolition excitement derives most of its fury and all of its power from the conviction which Christian people, without the warrant of God, have industriously propagated, that slavery, essentially considered, is a sin." "According to the rule of faith which gives to the church her being, . . . it is not inconsistent with the will of God, it is not sinful. This is as much a doctrine of Christanity as the obligation of obedience

to law." He went on to say: "Those who corrupt the scripture [i. e., who say slavery is sinful], who add profanely to the Decalogue, are no more entitled to exemption from ecclesiastical discipline than any other disturbers of the peace or fomentors of faction and discord." He then appealed to outside people to leave the South alone. He said, "The Southern churches have never asked their (Northern) brethren to approve slavery. All they have demanded is that their brethren would leave slavery where God left it. We insist that they should not disturb the tranquillity of the state by attempting to readjust our social fabric . . . when we ourselves, the only parties who have a right to meddle, are satisfied with our condition." The vehement protests of southern leaders in the pre-war days against reformers from the North are not to be taken as a fair example of the attitude of southerners toward Negroes themselves. The Negroes were slaves, but there was much personal concern for their welfare so long as they remained within the social pattern fixed for them. Strange though it may seem to think of being zealous for the well-being of another and at the same time insisting upon a limit to his improvement, the fact remains that that attitude was genuine. It is also true that there existed from the beginning of slavery a wholesome protest against it. By the time the Abolition movement began the feeling among an increasing number of southerners against slavery would have led ultimately to freeing the slaves. War usually makes matters worse. The Civil War and the better efforts of reformers that preceded it complicated immeasurably the place of the Negro in southern society. If southerners could be brought to see that much of their racial thinking is the product of abnormal circumstances, the plight of the Negro might be alleviated.

This analysis of the pre-war mind suggests two facts that are worthy of our notice. One is that even great minds are easily blinded to injustices by long familiarity with them and will defend the status quo of social forms as though the Lord's own honor were at stake. Another is that the philosophy of race relationships represented by Dr. Thornwell has made a profound impression on southern thought today. We are dismayed, it is true, at the thought that actual human slavery stands only two generations at our backs.

Yet we are satisfied with the present racial situation. Somehow the idea that this racial problem is a religious one, that our fundamental conceptions of God and of man, and even our own integrity in accepting the Christian faith, are at stake in it has penetrated the consciences of only a very few Christian people. It is simply one of those extra-religious problems that only social agitators deal with. It seldom makes its way into our pulpits, for, as one of our leading ministers says, "Making it an open question gives opportunity to those who are out of sympathy with the cause to become belligerent." Hence he does nothing about it and most of the rest of us do nothing about it. We want to espouse causes where, at least, a few people will be sympathetic.

Economic rivalry between the races must yet be added to the already formidable array of issues that perpetuate the social stigmas borne by the Negro. Competition for jobs has established a fear and a jealousy of the Negro in the hearts of white laborers and their families. White employers have shared in these emotions and have been willing to prevent the Negro from attaining security even in the lower levels of American economic life.

The southern race problem involves much more, then, than is to be faced in ordinary issues that separate other races. Besides including all the elements of the usual racial conflicts, it has added to it psychological factors so subtle that the average man does not realize whence his prejudices come. No other people in the world think of the Negro as the average American does, especially the southerner. The wonder is that the two races have lived together as peaceably as they have since 1865. Undoubtedly, the restraint manifested throughout these 75 years of conflicting ambitions has been made possible through the influence of the Christian church.

As we consider this ascending scale of antagonisms to the Negro, we see that his hopes today are covered with a cloud that is dark indeed. Negroes are becoming more and more aware of the difficulties of their situation and therefore increasingly restive under its pall. It should be realized by the white man that the causes of the Negro's plight are not of the Negro's own doing. He has not chosen the course that has been laid out for him in the

pattern of American civilization. He is not responsible for the color of his skin. He had nothing whatever to do with choosing this land for his home. He had nothing to do with the bitterness and hatred and bloodshed of the Civil War era. Yet the Negro has been the victim of it all. He has been a pawn in the hands of fate. And he has played the game with remarkable patience and cheerfulness.

On the other hand, let it be stated that the emotional reaction of the southern white man to the Negro can be understood in the light of the history of that trying era which comprised most of the 19th century. In the realm of human frailty it can be understood, not in the tradition of heroic Christian ideals. There is a fixed chasm between the Golden Rule of Christianity and the white man's attitude toward his neighbor of color. After the explanations and excuses have been made for the white man, after sincere sympathy has been expressed for him in his normal human reaction to his own crises, there remains for him the necessity for a reconstruction of his pattern of thinking about the Negro's place in a Christian social order. We believe, therefore, that proper nomenclature for this vexing situation is not "The Negro Problem" as it is traditionally called but "The White Problem." A sincere people who desire a state that is democratic or a civilization that is Christian would be expected to give serious attention to the elimination of all influences that would prove burdensome or unfair to any permanent section of its population. White Americans have not had this kind of sincerity.

III. Our Church and the Negro in the South

The relationship of our church to the Negro in the South is involved in many ways in the total picture of our civilization. Without placing any direct responsibility upon our denomination, or any other, in its organic character for the past or present situation of the Negro social status, the fact remains that the pattern of Negro life has been fashioned largely by white people among whom Presbyterians have been proportionately represented. One of the most conservative men in our General Assembly wrote in reply to my request for his opinion: "I do not believe that the problem

of economic opportunities for the Negroes is a responsibility of the church but I do believe it is a responsibility of Christian people. The Christian's obligation is to 'Love thy neighbor as thyself'." Whether we regard this matter, then, from the standpoint of those who would hold the church in its official capacity out of the realm of social problems, or from the point of view of those who would lead the church officially into social reconstruction, it seems evident that a discussion of the Negro's place in our civilization is a subject that should claim the deep concern of our people.

For this reason, the church must not only give itself to a program of Negro evangelization but must strive to offer Negroes a place in our civilization that will be consistent with the best Christian ideals. We must do more than preach the gospel to them and then offer them the crumbs of the good things of this life. The Christian gospel embraces all of life. It releases forces that change men's manner of living, that call for freedom and happiness in every realm of human intercourse. The Christian Jew learned from the Master's own lips that even the hated Samaritan was a neighbor indeed. Our professional attitude of charity toward the Negro as long as he remains in a subservient condition cannot bear the test of true Christian love. We have demanded humility of the Negro but we have been far from humble in our demand. I wonder if Jesus' remark about those who would be first should be last could have any bearing upon this issue?

Let us note in passing that much of our boasted kindness to Negroes has often been a refined form of cruelty. We have spoken kindly to them at the back door, not always at the front. We have fed them when hungry but have not improved their chances to get work to improve themselves. We have not been zealous for them to become educated and we have whispered about our servants who have college degrees. We have been kind when Negroes have remained humble but not when they have forgotten their inferior place and have cried for the people of Christ to allow them an abundant life.

IV. The Negro's Pattern of Life

We proceed now to consider the place the Negro enjoys in our civilization and we shall observe the extent to which our philosophy of Negro worth has fashioned his pattern of life. How much of the abundant life that America offers is enjoyed by Negroes?

Since the close of the Civil War increasing educational opportunities have been given to Negroes in the South. They are far from receiving their just share of educational advantages today but those advantages are incomparably better than they were seventy years ago. A large number of well-educated Negroes are to be found in the South today. Yet their opportunities for work are almost as limited as they were in the early post-war period.

Negroes can practice medicine, but Negro physicians and surgeons do not have access to hospital equipment even in institutions where Negro wards are maintained as a part of white hospitals. The white physicians take care of Negro cases in hospitals operated by white people. Negro physicians even find many white pharmacists reluctant to fill their prescriptions.

Negroes can teach school, and by far the largest number of employed educated Negroes are teaching in schools and colleges.

Negroes can practice law in the South under circumstances exceedingly restricted. They do not fare well before a court arguing a case against a white lawyer, as a rule. White juries are said to look with disfavor upon a case presented by a Negro attorney. Negroes have a difficult enough time in court when a white lawyer defends them, and they are wise enough not to employ their own people to represent them. Consequently the law is a profession that is all but closed to Negro practice in the South.

Negroes cannot work as clerks in offices or stores that serve white people. White Christians simply would not patronize such institutions.

Negroes find the ministry a fertile field for their endeavor. Few gangs of laborers are to be found without someone claiming to be a preacher among them. Today there are many Negro ministers, also, who are well trained and conscientious men but their numbers are far too few to meet the needs. Perhaps the chief need

of the race is a well-trained ministry. The time is rapidly approaching when Negroes may come to scorn the religion offered by their ignorant preacher.

Increasing educational opportunities for Negroes are creating new crises for our American civilization, and justly so. It is often remarked that a college education ruined a mighty good cook or cotton-field hand or ditch-digger. And so it has. An education ruins white men and yellow men for such work, too. Who could expect it to do otherwise?

V. The Economic Outlook

What is the prospect for an improving economic outlet for educated Negroes? The hope is slight indeed in the present situation. The problem is in the hands of Christian white people. What we will do with it remains to be seen.

But what of the outlook for Negroes in the field of labor? This is the type of work southern white people have gladly assigned them. Surely the prospect would be expected to be at least just in this field. What provision do we make for uneducated Negroes in our economic life?

The Negro can farm. He or she can cook or nurse, sweep floors and streets, shine shoes, cut hair and do other types of manual work when the white man does not crowd him out and take his job. Comparatively few Negroes ever make their way into labor unions. They are practically denied membership by their white competitors and thereby are almost excluded from the field of skilled labor.

The last few years have been particularly distressing for the masses of Negroes. White people have gradually pushed them out of countless jobs. Employers have felt that the white man or woman was more deserving than the Negro even though it is admitted by the most unreconstructed white employers that Negro help is just as good as white help in many fields.

The Federal Works Project Administration has discovered some interesting facts about unemployed people in this country. Out of lengthy reports on various occupations and the total unemployment situation we have gleaned some information pertinent to

this study. *Urban Workers on Relief* (Vol. I) is the title of an extensive survey of the relief problem in 1935. 79 cities of the United States were studied. 14 of these reported 50% of the unemployed were colored with the proportion of Negro employed increasing in occupations especially open to them. The report lists these occupations as household service, common labor, bootblacking, and the clergy. Negroes represent less than 11% of the national population, but more than half the unemployed come from their ranks. In a study entitled, *The Long Term Unemployed in Philadelphia,* in 1936, it was pointed out that practically all of the cases investigated were employable and wanted employment but that they were out of work "because, compared to other jobseekers, they had specific disadvantages of age, sex, race or type of occupational experience." Such a report is probably applicable to southern cities if it is true of Philadelphia.

It is customary for relief agencies to give what is known as supplementary relief to families whose incomes are below the level necessary for sustenance. The report *Urban Workers on Relief* showed that Negro families are dropped from supplementary relief rolls with a considerably lower private income than the income allowed white workers.

Volume II of *Urban Workers on Relief* gives further evidences of the economic plight of the Negro. In Norfolk, Va., 79.6% of the relief cases were Negroes, while Negroes represented only 36% of the population. Charlotte, N. C., had 71.2% of its relief cases among Negroes, when Negroes represented 33% of the population. Negroes in New Orleans represent 65% of the relief cases and 30.8% of the population. It is suggested in the report that if Negro relief needs were cared for as well as those of the white population in the South, the proportion of the Negro workers would be much higher than is indicated in the reports of the relief agencies.

Supplementary relief reports for 1935 show the difference in wages earned in private employment by white and Negro workers in the same occupational groups. The figures represent persons not receiving sufficient private income for sustenance and who received supplementary aid. The average white man worked 39.6

hours per week and was paid $11.20 for it. The average Negro man worked 34.9 hours and was paid $6.30 for it. The average white woman worked 36.1 hours for $7, and Negro women worked an average of 17.1 hours for $2.80. White skilled laborers received on an average $15.10 while Negroes worked at the same jobs for the same amount of time and received $9.70.

These figures tell a story of destitution and waste of human personality. The Negro faces an economic situation that is tragic beyond words to express. He and his children must pay a heavy toll in suffering and blighted hopes. Southern thought-forms and social customs have been created for the most part by community leaders who are members of Christian churches. Since this is true, the responsibility for the racial injustices lies on the shoulders of Christian people and they have the power to correct them.

VI. Educational Opportunities

While opportunities for the Negro to make a place for himself in the business world are not improving, advancing educational privileges have been realized within the Negro community. However, the story of educational progress is filled with pathos.

Before the Abolition movement began, private interest was manifested in teaching Negroes to read and write and even become proficient in higher learning. By 1830 states were passing laws, however, prohibiting any sort of instruction for Negroes. At the close of the Civil War 90 per cent of the Negroes in the South were illiterate. The state of mind of the white southerner was by no means favorable at that time to providing schools for Negroes. Besides, the South was bankrupt and could not support adequate educational facilities for white children. The public school did not gain great popularity until the turn of the century and most schools were private. For this reason, too, Negro education progressed slowly until the present generation.

Southern churches were pioneers in the field of Negro education. They did not meet the need of the Negroes of the South, nor did they express the real ability of the churches to meet the need, but honor should be given for their efforts. Our own

denomination established Stillman Institute in 1876, just a decade after Gettysburg, for the training of Negro preachers.

For practical purposes our attention will be concentrated on recent conditions in the field of public education for Negroes in the South. Such a study will reveal the attitude of white southern leaders in local communities toward the Negro educational system. This will reflect with some accuracy the concern of local Presbyterian churches and of the average Presbyterian communicant for Negro educational needs.

Professor T. S. Jackson of Talladega College, Talladega, Ala., made a recent study of 15 rural high schools for Negroes in Talladega County. The purpose of the study was to discover how the pupils were learning "to live every day to practice equality of opportunity in civic, economic, political, educational and religious aspects of American society." The Negro population dependent on these 15 schools is 18,000, more than one-half the families being farmers. Twenty per cent of these farmers own their farms. The average cash income of the farmers is $150 per year. The other families earn their livelihood through domestic service, farm labor, railroad and highway construction, cotton-mill industry. The average income of this group is $210 per year.

Fourteen of the fifteen schools teach through the 9th grade. The other school offers work through the 10th grade. The schools represent a population that earns its living through manual labor. Yet only 3 of the schools are equipped to give manual training, domestic science and agriculture. What equipment they have is inadequate.

There is pathos in the fact that all the schools gave as their objectives preparation for senior high school and college and training in good citizenship. Yet less than one-half the available children are enrolled in the schools. The reason given most frequently by the families for the students not enrolling is poverty.

The school year for the 14 schools is 28 weeks as compared with the standard requirement of 36 weeks. The other school operates for 32 weeks. Text-books are scarce in these and few of the children who have texts have any access to other books.

One comment in the report is that "with the large number of children not in school and the short term offered to those

enrolled, one must expect an increasing amount of ignorance, delinquency and crime." It should be noted in connection with this remark that it is a well known fact that educated Negroes do not often become criminals. This picture of Talladega County is typical of the South.

In Dr. Arthur F. Raper's book, *Preface to Peasantry,* there is a chapter on "White and Negro Schools," which has been reprinted in pamphlet form. It is a study of Greene and Macon Counties in Georgia.

Dr. Raper says that in 1928 the average white child in Greene County of school age had $36.53 spent on his public education. The average Negro child had $3.11, a ratio of 12 to 1. In the same year the average Macon County white child had $58.38 spent on his public education, the average Negro child $2.85, a ratio of 18 to 1.

In Greene County the proportion of school age children according to races was white, 43.3 per cent; Negro, 56.7 per cent. Yet 90 per cent of the school money was spent on white children. In Macon County the school age children were proportioned by races as follows: White, 29.9 per cent; Negro, 70.1 per cent. Yet. 88.9 per cent of the school money was spent on white children while 11.1 per cent went to Negroes.

There is another angle to this situation which makes the picture look darker, for here the integrity of the white leadership of the local community is to be called in question. The General Assembly of Georgia appropriated to the Greene County Board of Education in 1928 the following amounts for the education of its children: White children, $11,874; Negro children, $15,549. This was approximately an equal amount for each race based on population. But the school board of Greene County diverted $7,418, or almost half of the Negro appropriation, and used it in white schools. The Georgia Department of Education reported $1,150,000 diverted from Negro to white schools in 1933. This is not only an indictment of the leading citizens of Georgia. It is a common practice throughout the South.

The history of Negro education in the South should be better known by the average white southerner than it is. The younger generation of white people are probably far more sympathetic with

the need for improved facilities for Negro education than their elders are. Although the picture that has been presented is a dark one, there are signs of improvement in the situation. One of the best signs is the interest that large numbers of young people take in discussing these matters in their summer conferences, in their local church groups and in their college classes.

Mr. J. C. Dixon, director of rural education for the Rosenwald Fund, has written to me an illuminating letter answering certain questions I asked with regard to the progress of Negro education in the South in the last ten years. Mr. Dixon points out that with increasing funds available for education in the South, the gap constantly widens between the amount spent on the education of the two races. However, he is encouraged by the fact that more is being done for the education of Negroes now than ever before. He states: "We all know that there is no difference in the technical aspects of the problem of educating Negro children and white children. Such distinctive problems as exist in this field are those which grow out of racial attitudes and prejudices. In other words, the biggest problem in the education of the Negro child is the education of the white man. And in this I believe that all of us who have worked in the field of Negro education in the South will take the position that there is definite improvement. Southern white school boards and officials and the better class of southern people generally are taking a much more reasonable attitude toward the education of Negro children than they formerly took."

Certainly this is a matter of Christian responsibility. Since it is, it is a problem which vitally affects the integrity of Southern Presbyterians. The cause of Negro education in the South is as much in our hands as it is in the hands of any group of individuals. If the church is ever to be expected to direct the gospel of Christian love to any specific area, and to apply the precept of the Master, "Thou shalt love thy neighbor as thyself," to the practical phases of life, surely here is a field that demands attention. And, it may be added, here is an area of life that will produce rich results from the application.

VII. Inequality Before the Law

When we approach the relationships of the Negro to the courts of law we again find ourselves surrounded by a mass of evidence too great to be dealt with adequately here but which reveals a sordid picture of oppression and injustice. The Negro is afraid of the law. When he is brought into court he seeks the aid of influential white friends, if he has any such friends. The practice of lynching has been a blot on the character of the South. While lynchings have been reduced in the last few years, there are still a few that occur every year. This barbaric social phenomenon must be eradicated by the vigilance of the better classes of southern white people. And if the principles of Christian justice are to be established in the South, Christian people must assure to the Negro the same security at the bar of justice accorded the white man.

The object of this paper has been to show the general attitude of white Presbyterians to the inherent rights of Negroes in a Christian civilization. However, a resumé of the actual work of our church among Negroes is demanded by a discussion of the relationship of the church to the Negro in the South. We shall give a brief account of this relationship in the July Review, but it will be presented from the standpoint of the general purpose of this study and not with the idea of offering an adequate historical record.

THE RELATION OF OUR CHURCH TO OTHER CHURCH BODIES

By the Rev. Ernest Trice Thompson, D. D., Litt. D.,
Professor of Church History and Church Polity,
Union Theological Seminary,
Richmond, Virginia.

The Presbyterian Church in the Confederate States of America, now the Presbyterian Church in the United States, was organized on December 4, 1861. Eight days later the Assembly adopted an address which extended Christian greetings "to all the churches of Jesus Christ throughout the earth," and set forth the reasons which, in its estimation, justified its separate existence. "We are not ashamed to confess that we are intensely Presbyterian," our fathers declared, but "we embrace all other denominations in the arms of Christian fellowship and love. . . . We greet you in the ties of Christian brotherhood. We desire to cultivate peace and charity with all our fellow Christians throughout the world. We invite to ecclesiastical communion all who maintain our principles of faith and order." . . .

This address reveals clearly the intention of the founders of our church to live on good terms with other churches of Christ in this land and in other lands. In general that intention has been fulfilled. The Presbyterian Church in the United States recognizes all churches who hold to the word and the sacraments in their fundamental integrity as true branches of the church. In 1870 the Assembly declared that our church could not recognize the validity of baptism administered by ministers commonly known as Campbellites, but that was only a passing aberration. In general our church has given complete and cordial recognition to all evangelical churches and has even in the last year removed from its venerable standards its more stringent reflections on Roman Catholicism. We dismiss and receive members to and from our sister churches. We open our pulpits freely to their ministers. We invite their members to participate with us in the sacrament of the Lord's Supper. No peculiarity in our understanding of Christian doctrine, or church polity, or sacramental observance stands

as a barrier between us and full communion and fellowship with other evangelical bodies. We co-operate readily in all local efforts for the advancement of God's Kingdom. We participate in the work of a score of interdenominational agencies working on a national or an international scale. We have been represented at the World Conference on Life and Work, at the World Conference on Faith and Order and at the International Missionary Conference meeting at Jerusalem and at Madras. In the early days, at least, we were not afraid of organic union, though the phrase coined by Dr. Thomas Cary Johnson, "esophagèral porrections," is perhaps a better term. During our first fifteen years there were seven such unions, first with the Independent Presbyterian Church, second with the United Synod of the Presbyterian Church (the New School Presbyterian Church in the South), third with the Presbytery of Patapsco in Maryland, fourth with Alabama Presbytery of the A. R. P.'s, fifth with the Synod of Kentucky, sixth with the A. R. P. Synod of Kentucky, and finally with the Synod of Missouri. There have been no other unions in more than sixty years, but we have opened the door repeatedly to the Associate Reformed Presbyterian Synod and as late as 1929 our Assembly formally approved organic union with the United Presbyterian Church. Unfortunately, both the A. R. P.'s and the U. P.'s have so far declined to unite with us.

When we think of our relation with other bodies, we think naturally, and potentially, at least most fruitfully, not of these bodies, with whom we have had normal Christian relations, but of those bodies with whom our relations have been abnormal, relations which have been debated, challenged or questioned, relations which are not yet amicable or satisfactory to a large part of our present constituency, relations which have disturbed, and will continue to disturb, the peace and harmony of our church until we have come to something like a common mind,—our relations particularly with the Presbyterian Church in the U. S. A. and with the Federal Council of Churches of Christ in America. It is to this subdivision of the general subject that has been assigned me that I will devote the rest of this paper. And first, and most important at the present juncture, to our relations with the Presbyterian Church in the United States of America.

Organization of the Presbyterian Church in the Confederate States of America

The Civil War, even without the Gardiner Spring resolutions, rendered the organization of a Southern Presbyterian Church almost inevitable. But neither the Civil War nor the Gardiner Spring resolutions necessitated the continued separation of the two churches. Consider the experience of the Episcopalians. The Protestant Episcopal Church, along with the Presbyterian, was the only national church which remained intact till the outbreak of the war. Although a convention made up of representatives of the Protestant Episcopal dioceses in the southern states organized the Protestant Episcopal Church in the Confederate States of America, this act was never recognized by the Triennial Convention of the Protestant Episcopal Church in the United States. At its meeting in 1862 the roll call included the southern dioceses. At the next convention, in 1865, the roll call again included the southern bishops and deputies, towards whom such an irenic spirit was manifested that the schism which the war had created was speedily healed and the church happily reunited.

Our own experience was not so fortunate. There is, of course, nothing surprising about the adoption of the Gardiner Spring resolutions. It was natural under the circumstances, even if improper, that the General Assembly of the Presbyterian Church should pledge its loyalty to the Federal Government. The truly amazing thing is the fact that Dr. Hodge and 56 other commissioners were willing to sign a protest against this action, a protest which left them open to a possible charge of treason. Certainly our own branch of the church had no right to refer continually, as it did for many a year, to the Gardiner Spring resolutions as a sign that the mother church had betrayed the Lordship of Christ and repudiated the spirituality of the church. A reading of our own minutes, the minutes of the various presbyteries, synods and even of the General Assembly after 1861, reveals clearly that the Southern Church supported the Confederacy as faithfully and loyally as the Northern Church did the Federal Union. In the clearer atmosphere of the present day we cannot but ac-

knowledge that the southern kettle was almost if not quite as black as the northern pot.

Alienation of Northern and Southern Presbyterians

The real tragedy in the relation of our two bodies occurred after the war was over. It then became the duty of the Christian churches to bind up and heal the hurt of the nation. Abraham Lincoln, elected for a second term, delivered his famous second inaugural in March, 1865, a few months before the meeting of the Northern Assembly. With genuine Christian spirit, this great American, not a member of any church, pleaded that the citizens of the reunited states exercise charity toward all and malice toward none. Unfortunately, the Northern Assembly did not possess the spirit of the martyred President. Its actions widened rather than narrowed the cleavage which previous declarations had steadily deepened. For example, it directed its Board of Domestic Missions to appoint as missionaries "none but those that give satisfactory evidence of their loyalty to the National Government, and that they are in cordial sympathy with the General Assembly in its testimony on doctrine, loyalty and freedom." Again it issued an order requiring the examination of all ministers and church members coming from any of the southern states, making it a condition precedent to admission to the church courts and churches that they confess as sinful certain opinions before held "touching States rights, rebellion and slavery, not in harmony with previous political utterances of the Assembly." Finally, it declared the Assembly's purpose to ignore the existence of any Presbyterian church in the southern states except such churches and presbyteries as were loyal to the government of the United States and to the Northern Presbyterian Church and whose views are in harmony with its views on the subject of domestic slavery. Loyal churches were instructed "to treat with kindness ministers and churches or parts of churches who are disloyal or who are not in sympathy with the former deliverances of the General Assembly on the subject of slavery, and to inform such persons of their readiness to receive them into ecclesiastical fellowship when they properly acknowledge and renounce their errors."

In the next few years fanatical and ruthless radicals in the Northern Assembly read out of the church a majority of the ministers in the Synod of Kentucky and also in the Synod of Missouri, ministers opposed to these and other political deliverances of the Assembly since the beginning of the war. As a result of these various actions, not only was reunion of the two churches rendered impossible, but the reestablishment of fraternal relations, a precedent step, was delayed for almost a generation.

Establishment of Fraternal Relations

The first step toward this end was taken by the Old School Northern Assembly in 1868, when it formally acknowledged the separate and independent existence of the Presbyterian Church in the Southern States and enjoined its subordinate courts so to treat it. The following year it conveyed its Christian salutations to the General Assembly of the Presbyterian Church in the Southern States and expressed the hope that the day would soon come when Presbyterians should be united in one great organization that would cover the land. The next year (1870) the Old and New School Assemblies, now reunited in the North as they had been previously in the South, expressed the desire for a speedy reestablishment of cordial, fraternal relations with the Southern Assembly and appointed a committee to confer with a similar committee from our church in respect to opening a friendly correspondence between the two bodies. To remove the sting of its insulting declarations of 1865 it reaffirmed the concurrent declaration of the two Assemblies (Old and New School) adopted in 1869: "That no rule or precedent which does not stand approved by both bodies shall be of any authority in the reunited body, except in so far as such rule or precedent may affect the rights of property founded thereon."

The Southern Assembly in reply to this request adopted a paper which declared that the obstructions in the way of cordial intercourse between the two bodies were entirely of a public nature and involved grave and fundamental principles. Under all the circumstances, they said, the appointment of a committee of conference seemed unnecessary, but "in order to exhibit before the

Christian world *the spirit of conciliation and kindness to the last degree"** the Assembly would appoint such a committee, with instructions to the same, however, "that the difficulties which lie in the way of cordial correspondence between the two bodies must be distinctly met and removed, and may be comprehensively stated in the following particulars:

"1. Both the wings of the united Assembly during their separate existence before the fusion did *fatally complicate themselves* with the State in political utterances deliberately pronounced year after year, and which in our judgment were *sad betrayal of the cause and kingdom of our common Lord and Head.* We believe it to be solemnly incumbent upon the Northern Presbyterian Church, not with reference to us, but before the Christian world, and before our Divine Master and King, to purge itself of this error, and by public proclamation of *the truth, to place the crown once more upon the head of Jesus Christ* as the alone King of Zion; in default of which the Southern Presbyterian Church, which has already suffered much in maintaining the independence and spirituality of the Redeemer's kingdom upon earth, feels constrained to bear public testimony against this *defection* of our late associates *from the truth.* Nor can we, by official correspondence even, consent to blunt the edge of this our testimony concerning the very nature and mission of the Church as a purely spiritual body among men."

These were severe charges, fully as severe and just as unpardonable as the charges levelled against our own church by the Northern Assembly five years before at the completion of the war. One would hardly imagine, if the Assembly had not told us, that the purpose in bringing these charges was "to exhibit before the Christian world the spirit of conciliation and kindness to the last degree." I call attention to them here not to cast reflections on the fathers of our church, but in order that we might realize that not all the wrong was on one side, that as a matter of fact both sections of the church fell far short of the spirit of Jesus in those difficult days of the war and of Reconstruction, and that a heri-

*The italics here and under 1 and 2 below are mine.—E. T. T.

tage of bitterness was transmitted to succeeding generations from which it has been difficult for us to escape. But that was not all. Our Assembly continued:

"2. The union now consummated between the Old and New School Assemblies North was accomplished by methods which in our judgment involve a *total surrender of all the great testimonies of the Church for the fundamental doctrines of grace.* . . . Of these falling testimonies we are now the *sole surviving heir,* which we must lift from the dust, and bear to the generations after us. It would be a serious compromise of this sacred trust to enter into public and official fellowship with those repudiating these testimonies." . . . Thus early did some Southern Presbyterians come to regard themselves as the sole custodians of the truth and their church one whose independent existence was essential for the preservation of the truth once for all delivered unto the saints. The indictment continues:

"3. Some of the members of our own body were but a short time since violently and unconstitutionally expelled from the communion of one branch of the now united Northern Assembly, under ecclesiastical charges, which, if true, render them utterly infamous before the Church and the world." The reference here is to the expulsion of ministers in the synods of Kentucky and Missouri, and the description of that expulsion by the Northern Assembly is I fear entirely too accurate. The statement continues: "Every principle of honor and good faith compels us to say that an unequivocal repudiation of that interpretation of the law under which these men were condemned must be a condition precedent to any official correspondence on our part."

"4. It is well known that similar injurious accusations were preferred against the whole Southern Presbyterian Church, with which the ear of the whole world has been filled. . . . So long as they remain upon record, they are an impassable barrier to official intercourse."

The Northern committee did not feel that it was worth while to confer with a committee tied by such instructions. Barriers to official intercourse were not removed, instead they were widened, this time by the action of our own Assembly.

Four years later (1874) a second attempt was made to establish fraternal relations between the two branches of the church. This attempt also ended in failure. The Northern committee on this occasion declined to accept the following suggestion of our committee: "If your Assembly could see its way clear to say, in a few plain words, to this effect, that these obnoxious things were said and done in times of great excitement, and are to be regretted, and that now, in a calm review, the imputations cast upon the Southern Church (of schism, heresy and blasphemy) are disapproved, that would end the difficulty at once." To me at the present time it seems that the Northern Assembly should have agreed to make some such statement with a whole heart. It is difficult, however, even for Christian men to admit or apologize for the wrong which they or their fathers have done. And, to be fair, we must admit that the Southern church had insulted the Northern church as grievously as they themselves had been insulted. The apology should have been mutual. Also it must be noted that the Northern Assembly held that the declaration of 1870 meant that the statements of Old and New School Assemblies prior to their union were not the actions of the now united church.

This same year (1874) the Southern Presbyterian Church was invited to send representatives to a conference of Presbyterian Churches throughout the world with a view of "coming into formal communion with each other, and of promoting great causes by joint action." The Assembly declined the request, but reconsidered its action the following year and sent one of its most distinguished ministers, Dr. Stuart Robinson of Louisville, as its representative to London. Out of this conference there came the Alliance of Reformed Churches throughout the World Holding the Presbyterian System. The proposal to become a member of this Alliance was hotly debated in the Assembly of 1876. Many of the arguments which have since been used against our affiliation with the Federal Council of Churches were developed at this time. The same warnings against a compromising alliance were expressed and many of the same fears were apparent. The dominating figure in this Assembly was Dr. Moses D. Hoge of Richmond. His mighty eloquence was used to protest against the

policy of narrow isolation favored by many of our Southern leaders. In the course of the debate he cried: "Is there no genuine Presbyterianism but ours? If the only pure church is the Presbyterian Church of these Southern States; if the problem of the development of Christianity as symbolized in the Presbyterian faith and form of government has been solved only by us; if, after all the great sacrifices of confessors and martyrs of past ages, we alone constitute the true church; if this only is the result of the stupendous sacrifice on Calvary and the struggles of apostles and missionaries and reformers in all generations; then may God have mercy on the world and on His church. Moderator, when night casts its mantle over the earth, and one by one the constellations of heaven shine forth until the whole sky is illumined with their glory, how would it look for one star on the southern horizon to say, 'I am the heavenly host'? When a fleet is drawn up for a naval engagement, and monitors, and seventy-fours, and iron-clads are ranged for action, how would it look for a single gunboat to proclaim, 'I am the fleet'?

"Are we willing that some of the sentiments which have been expressed on this subject should go forth to the world as the voice of the General Assembly? In the name of what is due to our own character for justice and charity; for the sake of what is due to that article in the creed, so dear to us all, 'I believe in the communion of saints'; by the regard we should cherish for the good name of God's venerable servants in those lands from which we derive our lineage and our religion; I protest against such a misrepresentation of the spirit of this Assembly." Fortunately on this occasion, Dr. Hoge's arguments prevailed, and the fears and objections of his opponents have long since been forgotten. But fraternal relations with the Northern Church could not be so easily established.

Negotiations between the two churches continued, however, and in 1877 the Northern Church adopted a statement which followed word for word a similar statement adopted previously by the Southern Assembly, except that the terms Northern and Southern were interchanged. The statement was as follows:

"In order to show our disposition to remove on our part all real or seeming hindrance to friendly feeling, the Assembly ex-

plicitly declares that, while condemning certain acts and deliverances of the Southern General Assembly, no acts or deliverances of the Northern General Assembly, or of the historical bodies of which the present Assembly is the successor, are to be construed or admitted as impugning in any way the Christian character of the Southern General Assembly, or of the historical body or bodies of which it is the successor." This statement for some reason was not acceptable to our own Assembly and five more years passed before a formula was found which allowed Presbyterians North and South formally to acknowledge themselves as brethren.

In this year 1882 our Assembly once more took the initiative. In response to overtures from presbyteries in Tennessee, Alabama and Maryland it adopted the following paper, which it ordered sent to the Northern Assembly: "In order to remove all difficulties in the way of that full and formal fraternal correspondence which on our part we are prepared to accept, we adopt the following minute: That while receding from no principle, we do hereby declare our regret for and withdrawal of all expressions of our Assembly which may be regarded as reflecting upon, or offensive to, the General Assembly of the Presbyterian Church in the United States of America." The Northern Assembly adopted the same statement word for word with the proper interchange of terms, exactly the sort of statement which both Assemblies should have adopted a generation earlier. With this paper came an unofficial telegram from the Moderator of the Northern Assembly, giving information touching a resolution of that Assembly to the effect "that in the action now being taken we disclaim any reference to the actions of preceding Assemblies concerning loyalty and rebellion, but we refer only to those concerning schism, heresy, and blasphemy." Our General Assembly telegraphed in reply: If the action of your Assembly telegraphed by your Moderator to our Moderator, does not modify the concurrent resolution adopted by your Assembly and ours, we are prepared to send delegates forthwith. The Northern Assembly replied: "The action referred to does not modify, but it explains, the concurrent resolution, and the explanation is on the face of the action." Our Assembly thereupon swallowed the remnants of its pride and

appointed fraternal delegates to the next meeting of the Northern Assembly. Leading ministers in our own Assembly, however, argued that the Northern church had not really withdrawn its offensive remarks, and though fraternal relations were officially established, sectional bitterness was by no means assauged.

I have dealt at some length with these long drawn-out negotiations because I believe that it gives an essential background to an understanding of all subsequent developments. I do not mean to suggest that opponents of closer relations with the Presbyterian Church in the U. S. A. at the present time are consciously influenced by these events of other days or are actuated primarily by sectional feeling of any kind. Yet I have a suspicion, more than a suspicion, in fact, that sentiments and attitudes have been transmitted from one generation to another and still color our interpretation of present day actions even though their original bases have long since been forgotten.

Beginning of Co-operation

Establishment of fraternal relations was followed by plans for a limited co-operation. The first and basic plan was accepted in 1889. In regard to the foreign field, both Assemblies affirmed: "It may be regarded as the established policy of the two churches that their missionaries should, in every field where their work is contiguous, unite in planting and developing one Presbyterian Church, having no ecclesiastical connection with either church in the United States." In the home fields, it was agreed that the presbyteries would seek to avoid competition; that weak churches in one Assembly might employ ministers in the other; that members were to be dismissed freely from one Assembly to the other; and that if members of one church living in the territory of another insisted on forming their own church they were to be welcomed. In subsequent years this basic understanding has been extended. In 1911, for example, we agreed to avoid duplication of effort in towns of less than 5,000; in 1922 we agreed that no new foreign work would be begun in towns of less than 100,000. This same year comity committees were appointed to effect the fair exchange of churches, to discourage overlapping

and to settle cases of friction. In 1892 an effort was made to unite the colored work of the two denominations, but this effort met with total failure. Negro Presbyterians are hard to locate amidst the swarms of Methodists and Baptists and would undoubtedly be stronger if they were not divided into two groups, U. S. and U. S. A. But co-operation in this field still needs to be achieved.

In some presbyteries and synods co-operation between the two churches is more intimate and significant than in the Assembly as a whole. Northern ministers serve Southern churches and vice versa; federated churches combine congregations from both groups. One Northern and one Southern presbytery covering exactly the same territory hold joint meetings to consider their common problems. Synods occasionally meet together. In a number of border synods they promote a joint educational program. One of our leading theological seminaries is jointly owned and jointly controlled. In other states there is an accepted division of territory. There is a constant interchange of ministers. Many of our local congregations use the Northern hymnal.

And yet it must be admitted that genuinely effective co-operation is still to be achieved. The possibilities have hardly begun to be explored. It is to be hoped that our present committee on Co-operation and Union will not allow interest in union, or, it may be, the lack of interest, to prevent them from giving diligent thought to this phase of their mission.

Attempts at Organic Union

No sooner were fraternal relations established between the two churches than some Presbyterians both North and South began to press for organic union. It will be noticed, however, that these attempts were not taken at all seriously in our own branch of the church and gave absolutely no hope of success until in very recent times.

In 1883 an overture from Upper Missouri Presbytery asking for the appointment of a committee to confer with a similar committee from the Northern General Assembly in reference to organic union was answered emphatically in the negative. Said the As-

sembly, "The question of organic union is not to be entertained as a subject before the church."

In 1887 overtures came up from three synods and eight presbyteries requesting reunion of some kind between the two churches. In response the Assembly adopted the following resolution: "Whereas the recent action of the General Assembly of the Presbyterian Church U. S. A., apparently different from their former action as to the spirituality of the Church, makes the impression on the minds of many of our people that one obstacle to closer relations to that church has been or soon may be removed; therefore, Resolved, that a committee . . . be appointed to meet with a similar committee of the General Assembly of the Presbyterian Church in the United States of America . . . for the sole purpose of inquiring into and ascertaining the facts as to the point above mentioned, and as to the position that Assembly proposes to maintain as to colored churches, ecclesiastical Boards, and any other subjects now regarded as obstacles in the way of united effort or the propagation of the Gospel, and report these facts to the next General Assembly." . . . The committee reported the following year that "we are unable to discover that the obstacles to organic union heretofore existing between the Northern and Southern General Assemblies have to any considerable extent been removed." The General Assembly approved the report and the issue was dropped.

Seven years later, in 1894, the General Assembly declined to reopen the question of organic union by the appointment of a committee of conference as requested by three of its Presbyteries on the following grounds:

> "1. The historic difference between the two Assemblies as to the relation of the Church of Christ to civil government.
>
> 2. To enter into organic union with the Northern Church involves the surrender of the plan of an independent negro church which this Assembly regards as essential alike to the religious and social welfare of both races.
>
> "3. The essential difference between the two Assemblies as to Woman's sphere and work in the church of Christ.
>
> "4. God's blessing has manifestly rested upon our church in its separate existence and work and to spring the divisive question of

organic union we believe will bring upon us needless agitation and hurtful disturbance.

"5. Should such organic union take place the property interests of the Southern church, under the decision of the Supreme Court of the United States, would be seriously jeopardized, in the event of any subsequent change in our relations."

The following year, in 1895, the General Assembly again declined to consider the question of organic union.

In 1904, almost ten years later, the Assembly received the following telegram from the Assembly of the Presbyterian Church in the U. S. A.: "Whereas it is known to this Assembly that the General Assembly of the Presbyterian Church U. S. has before it overtures from some of its Presbyteries, looking to closer relations to this Assembly and Whereas we earnestly desire to remove all obstacles to such relations, now therefore be it Resolved that this General Assembly of the Presbyterian Church U. S. A. hereby removes all aspersions and charges of any and every kind made by previous Assemblies, reflecting on the Christian character of the Presbyterian Church in the U. S., and is ready at any time to confer on the subject of closer relations, whenever such conference shall be agreeable to the General Assembly U. S." In response our Assembly appointed a committee to confer with like committees from any and all Reformed or Presbyterian Churches, not in regard to organic union but in regard to closer relations, more effective co-operation, by federation or otherwise.

After two years of deliberation (1906) a joint committee representing the Presbyterian Church in the U. S. A., the Presbyterian Church in the U. S., the United Presbyterian Church, the Associate Reformed Presbyterian Church, the Reformed Church in the U. S. and the Reformed Church in America presented to their respective bodies a plan for a Council of the Reformed Churches in America holding the Presbyterian System.

This plan provided that "every church entering into this agreement retains its distinct individuality, its own creed, government and worship, as well as every power, jurisdiction and right, which is not by these articles expressly and exclusively delegated to the body hereby constituted." It should be added parethentically that no powers, jurisdictions or rights were delegated at that time to

the newly elected Council, or have been since. It was further provided that "the Council shall exercise only such powers as are conferred upon it by these articles, or such as may hereafter be conferred upon it by the constituent churches." But no powers were conferred upon it at the time or have been conferred upon it since except the powers of advice, and even these powers have seldom been exercised. The articles of agreement provided further that "the Council shall promote the co-operation of the constituent churches in their Foreign Missionary Work, and also Home Missions, Work among the Colored People, Church Erection, Sabbath Schools, Publication and Education." Unfortunately, the Council has made no progress toward achieving any one of these limited objectives.

These innocuous articles of agreement were viewed with alarm by leading ministers in our church but were finally approved in 1907 after prolonged and heated discussion by a vote of 96 to 94. The same Assembly refused emphatically, apparently unanimously, to take any steps toward actual union.

The General Council, since merged into the Western Section of the Alliance of Reformed Churches throughout the World Holding the Presbyterian System, provides an opportunity for ministers of the various churches to shake each other by the hand, at least every other year, and to listen to the reading of staid but solid papers on the various aspects of Presbyterianism. The fears and objections of its critics have long been forgotten. The Council has remained only a Conference, for the simple reason that the constituent churches have never been willing to surrender to it a single one of their independent functions.

For a whole decade after the formation of the General Council the union issue remained quiescent. In 1917 the Northern Assembly, in response to the overture of 195 of its presbyteries, requested our church to appoint a committee to confer with their committee on Co-operation and Union in regard to organic union. Our Assembly adopted the following reply: "While this Assembly does not regard organic union as practicable at this time, yet it hereby appoints the committee of Conference on Union asked for by the Assembly of the Presbyterian Church U. S. A., and recommends to the proposed conference the con-

sideration of a Federation of all the Presbyterian churches of our country upon some practical and effective basis."

The negotiations thus inaugurated continued for a period of five years and were finally wrecked over the difference of opinion here revealed. Northern Presbyterians desired organic union; Southern Presbyterians as a whole were interested only in another federation similar to the one which already existed.

In 1918 we reaffirmed our stand on the question: "The Assembly goes on record as opposing Organic Union at this time, but as approving the idea of a Federal Union of all the Presbyterian and Reformed Churches in the United States." The Northern Church was unwilling to consider the plan for federal union proposed by our committee because, as it correctly indicated, there was a plan of federal union already in operation through the Council of the Reformed Churches of America different in no essential aspects from the new plan now proposed.

The committee reported to the Assembly of 1919 that marked unrest existed in the Synods of West Virginia, Kentucky, Tennessee and Missouri. An increasing desire for some form of closer relations with the Presbyterian Church in the U. S. A. and with other bodies of like faith and order was reported from Arkansas, Texas and Florida. The older and stronger synods, the Assembly was told, seemed to be content with conditions as they were.

This state of affairs, still unchanged as far as I can see, is suggestive, to say the least. Unrest, desire for closer relationships with the Northern Church, comes in general from the border synods, where the territory is divided and where southern ministers have the best opportunity to come in contact with their northern brethren. Opposition to organic union comes in general from synods where there is no competition and where southern ministers have no personal relations with their fellow ministers from the North.

The Assembly of 1919 was further informed that five courses of action had been proposed—the only courses of action which have been proposed to this day:

"1. Complete Organic Union;

"2. Organic Union according to the so-called Synodical Plan;

"3. Organic Union on the basis of Provincial Assemblies—with one Supreme National Assembly as the capstone of the system;

"4. A federal body having only advisory powers, inspirational in its influence, serving as a kind of clearing house for the sentiments of fraternity and comradeship that dwell in the Presbyterian heart;

"5. A Federal Union with clearly defined powers and responsibilities and which at the same time conserves the autonomy of the constituent churches in doctrine and discipline as well as in all other matters of local interest, including the tenure of church property and other material assets."

The Assembly continued its committee on union with these instructions:

"In case the discussions of closer relations between this church and any other church shall contemplate organic union, the attention of the Ad Interim Committee is directed to past deliverances and reports of this Assembly touching such matter, and it is advised that the Assembly and the Church would view with uneasiness any structure of Union which failed to take into account and safeguard in the United Church the historic convictions and positions of this Church with respect to sound doctrine, just and effective discipline, the plenary inspiration and inerrancy of the Scriptures, the vicarious atonement, the spiritual mission of the Church and its obligations to abstain from interference in matters purely of civil or political concern, its position as to its negro constituency in the South, and other matters of like interest and importance."

The committee thus continued refused to consider any real plan of organic union, but continued to urge a plan of federal union, which as we have already stated differed in no material respect from the plan already in existence. The new plan provided in brief that "every church entering into this Union retains its distinct individuality, its own creed, government and worship, as well as every power, jurisdiction and right, which is not by these articles expressly and exclusively delegated to the body hereby constituted." But no powers were delegated to the United Assembly thus erected to represent the constituent churches. And if it is argued that such powers might have been delegated to the United Assembly at a later time, it must be pointed out that the Council of Reformed Churches, now the Western Section of the Alliance of Reformed and Presbyterian Churches has also been

able to receive such powers. So far as I know, no one suggested giving these powers to the Council, or ever has since that time. For five years our committee on union labored, and in the end brought forth—a gesture toward federal union, but a gesture which was wholly without meaning. Quite naturally the Northern committee replied to our committee: "We do not find in this proposition any elements preferable to the proposed amendments to the Plan of Federal Union of the Council of the Presbyterian and Reformed Churches." Nonetheless our committee continued its work, until finally in 1922 the General Assembly solemnly approved a plan for Federal Union with all the Presbyterian and Reformed Churches in America, providing as before that "each constituent church retains its autonomy in creed, government and worship and every power, jurisdiction and right not in this Constitution expressly delegated to the United Assembly." This plan was to become effective when approved by the Presbyterian Church in the U. S. and at least one of the other churches in this country holding the Reformed Presbyterian Faith. The Presbyterian Church in the U. S. A. replied quite naturally: "We reaffirm our willingness to take any steps in the direction of actual union of Presbyterian and Reformed Churches. In our judgment, however, this proposed Constitution secures no closer union than is already made possible by the Constitution of the General Council of the Reformed Churches already adopted by the majority of the Presbyterian and Reformed Churches and *now* in operation. We therefore believe that for the present we should endeavor to promote that co-operation already made possible through the Council of the Reformed Churches, and its amended articles of agreement, until such time as the Presbyterian Church of the U. S. is willing to proceed further and adopt measures which will secure actual organic union." So far as I am aware, the other Presbyterian and Reformed Churches did not bother to reply at all. There was really no reason why they should.

Seven years later, in 1929, our Assembly for the first time in its history actually approved the idea of organic union with the Presbyterian Church in the U. S. A. Not content this year with approving a basis of union with the United Presbyterian Church, the Assembly instructed the Moderator of the Assembly to appoint

a committee of nine to confer with and take active steps toward organic union with all the Presbyterian bodies in the United States. This committee was continued in 1930, after long and acrimonious debate, in which one influential minister declared that he would never approve organic union with a church which had voted to hang Jeff. Davis. This Assembly, however, withdrew the previous Assembly's endorsement of organic union. The following Assembly voted that all negotiations and conferences looking to organic union should cease but ordered that the Ad Interim Committee be continued with directions to draft, either jointly with all, or any other Presbyterian or Reformed bodies, or alone, a definite, complete and detailed plan for"—believe it or not—"a Federal Union of our Church with any or all Presbyterian or Reformed bodies and present the same to the next General Assembly for its consideration."

The Ad Interim Committee reported to the General Assembly of 1932 that no other Presbyterian or Reformed Church manifested the slightest interest in any additional plan of federal union. Nonetheless it proceeded to offer its own plan, which the Assembly warmly approved. As was the case in 1920 it provided for federal union only in name. Each church according to the plan preserved as before its full autonomy; the united Assembly offered merely a forum for discussion—a forum already provided in the Western Section of the Alliance of Reformed and Presbyterian Churches throughout the World.

The Ad Interim Committee, composed of one representative from each synod and manifestly opposed to any real scheme of organic union, was continued, strangely enough, "with the primary purpose" of effecting the organization of a United Assembly, which had no meaning and for which outside of our own church there was naturally no interest. The committee was also given power not to initiate any action but to receive, consider and report on proposals of Presbyterian or Reformed Churches looking toward well-recognized forms of church union. It is not surprising under the circumstances that no proposals were received.

The question of organic union came up again in the Jubilee Assembly meeting in Augusta in 1936. In view of the recommendation of the Diamond Jubilee Program Committee that no

divisive and controversial question be considered at this session, the Assembly simply referred the various overtures and proposals to the Ad Interim Committee on Union, which recommended the following year that "no action be taken touching any plan of union, since the plan for Federal Union advocated by our assembly has not met with acceptance on the part of our sister churches and since they have not proposed any substitute therefor." As a substitute the Assembly adopted, without discussion and without debate, a recommendation that the General Assembly erect a Permanent Committee on Co-operation and Union and that this committee be instructed to explore the possibilities of co-operation or union with other Presbyterian bodies and report each year its progress to the General Assembly." For the second time in all its history a General Assembly of the Southern Presbyterian Church had approved, at least in principle, the idea of organic union with other Presbyterian bodies.

The new Ad Interim Committee proposed to the General Assembly meeting in 1938 a plan which would give to the synods enlarged powers by reducing correspondingly the powers of the General Assembly so as amply to assure local self-government. The plan also contemplated the possible enlargement of the territorial boundaries of the synods so that they would become what might be termed provincial synods. "The members of the U. S. A. committee," our own committee reported, are "explicit and emphatic in asserting that they would be quite ready and glad for all powers possible, consistent with maintaining the integrity of the reunited Church, to be taken from the Assembly and given to the Synods." The Committee asked that the General Assembly instruct it "to continue its explorations along the lines indicated in this report."

After the most bitter discussion that I personally have ever heard in any church court the committee was dissolved and dismissed with the thanks of the Assembly. The Assembly ordered, however, that a new Committee on Co-operation and Union with the same powers of exploration as the former committee be erected through the action of the synods.

The new committee continued its negotiations along the same line as its predecessor. It reported to the last General Assembly

(1939) that the Department of Co-operation and Union of the Presbyterian Church U. S. A. looks with favor upon a plan of reunion based on the following general principles:

> "1. The standards of the two churches to be the basis of the reunion.
>
> "2. A Brief Statement of the Church's faith to be drawn up based upon the Brief Statement adopted by the General Assembly of the U. S. A. Church in 1902 and the Brief Statement adopted by the General Assembly of the U. S. Church in 1913.
>
> "3. Provision to be made for local self-government by the erection of reorganized regional synods, to which would be committed final authority in all local affairs. Final jurisdiction not to go beyond the synod as to all matters not delegated to the General Assembly. . . .
>
> "4. The Presbyteries to remain as they are, subject to such amalgamation or change of boundaries after reunion as might seem best to their reorganized synods. Church sessions to remain as at present, subject to combination of congregations as a result of union under the authority of the Presbytery. . . .
>
> "5. The unity of the Church to be maintained and expressed through a General Assembly which in co-operation with the Presbyteries would have authority in regard to any change of the constitution; would administer the general interests of the reunited church, such as Foreign Missions, Publication, Education, Pensions, and National Home Missions; would be the court of final appeal in all cases that affect the doctrine or constitution of the church; would be the court of final appeal in all cases that involve interests extending beyond a given Synod. . . .
>
> "6. The control of educational institutions to be worked out according to the requirements of individual cases.
>
> "7. While commending to all its members devoted loyalty to the Nation and maintaining its duty of moral leadership, the reunited Church will continue to recognize the principle of the separation of Church and State, as first announced by the General Synod of the Presbyterian Church in 1729, and should maintain the spiritual character of the Church as separated from the kingdom of this world and having no other head than the Lord Jesus Christ.
>
> "8. Negro congregations, Presbyteries and Synods are to continue as at present except where they may be combined."

After pointing out the lines on which further explorations needed to be made, the Commitee asked for the instructions of the General Assembly as to whether it should carry on its explorations along the foregoing lines.

The Assembly refused to give the requested instructions but, instead, referred the whole report to the presbyteries without expression of opinion, asking that before the next General Assembly each of the presbyteries give its advice as to the whole question of union.

The real question before the presbyteries is not whether or not they do now favor union with the Presbyterian Church in the U. S. A. but whether or not they are willing for the Permanent Committee on Co-operation and Union to continue its explorations along the present lines, or, in fact, along any lines. A survey of our past history indicates that there is a growing sentiment for organic union along with a determined and vocal opposition thereto. The action of the presbyteries will give the green signal to further negotiations or end them entirely—for an indefinite period.

Obstacles to reunion, most of which have persisted through the period of our separation, are (1) the old, old question of the spirituality of the church; (2) the attitude of the Northern Church toward the Negroes; (3) the status of women in the church; (4) the safeguarding of our property; (5) the doctrinal soundness of the Presbyterian Church U. S. A.; and (6) the expulsion of a group of ministers in the Northern Church who carried on a bitter and unrelenting fight against the Board of Foreign Missions, urging all Presbyterians to support instead their own Independent Board. It is the last two objections which probably have most influence in our church at the present time. To deal with them properly we would have to consider a good deal of the recent history of the Presbyterian Church in the U. S. A., and study in particular the occasion and the nature of the Auburn Affirmation—about which there have been so many divergent opinions. To enter into this phase of the subject would take me far beyond the limits of this particular paper. I will only say in my own estimation it would be unfortunate if our church is not willing at least to continue negotiations, to see if an extremely able group of men elected by their respective synods cannot present some real plan of organic union, which will at the same time safeguard and preserve our own fundamental convictions.

The Federal Council

I can write only very briefly of our relations with the Federal Council.

The Federal Council of Churches of Christ in America was organized in 1908. Only Protestant churches were invited to join, and only those Protestant churches which accepted the three persons of the Trinity.

The purpose of the organization was "to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Savior, and to promote the spirit of fellowship, service and co-operation among them for the prosecution of work that can be better done in union."

Our own church joined the council at the outset, and except for one year (1911) remained a member till 1931. Opposition to the Council, however, arose almost immediately, and protests against our relation to the Council were heard in almost every General Assembly down to the time of our withdrawal.

The chief objections raised by members of our church against the Federal Council were two:

(1) Theological. In the early years some very liberal men were chosen as President, men like Dr. Parkes S. Cadman and Dr. Shailer Mathews. Our church refused to withdraw on this account for the following reasons: first, the Council itself stood for evangelical Christianity, including belief in the Deity of Christ; second, membership in the Council did not mean that we endorsed the theology of any of its officers; third, presidents were elected only for a limited term; other, more conservative men would be elected. As a matter of fact, this long since has ceased to be a vital issue.

(2) Moral and Social. Our church protested again and again against social deliverances of the Council and against some of the activities of the Commission on Church and Social Service because we could not reconcile them with our doctrine of the spirituality of the church.

The Federal Council replied to our continued objections that it too believed in the spirituality of the church, that it also was committed to absolute separation of church and state, but that it

was only natural that there should be different interpretations of the meaning of thees two doctrines. It stated further that the deliverances of the various commissions and the deliverances of the Council itself were not binding upon any church represented in the Council unless subsequently adopted by that church, since by the Constitution of the Council "its province shall be limited to the expression of its counsel, and the recommending of a course of action in matters common to the churches."

We stayed in the Council in spite of the fact that we did not approve of all of its work, because there was so much of which we did approve and which could not be accomplished in any other way. Thus in 1929 our General Assembly adopted the following resolution:

> "In view of the fact that the Federal Council is the only organization which unifies Protestant Christianity in the United States of America; furnishes a medium of accomplishing certain desirable things which we as a church are debarred from undertaking; and makes it possible for us to combine our efforts with the 30 other constituent bodies in such work as general evangelism, restoration of devastated churches in Europe, relief of distress caused by famine, solving race problems, and other matters of similar nature, we would recommend that the Presbyterian Church in the U. S. do not withdraw from the Federal Council." . . .

As the years passed, opposition to the Federal Council continued, but our place within the Council seemed firmly established. In 1928, 1929 and 1930, for example, the vote to remain in the Council was carried by large majorities. The next year, 1931, however, we resigned from the Council by a vote of 175 to 79. New issues which precipitated this unexpected action were two:

(1). A charge of Communism. This was the day of "Tainted Contacts" and "The Red Network." On the basis of misinformation supplied by such unreliable "authorities," some commissioners to the Assembly declared that officers of the Council were in league with the Communists. This charge was utterly ridiculous and was not credited by the Assembly as a whole, still it did have some bearing on the final result. Since that time charges of this sort have been thoroughly discredited but they are still being cir-

culated, especially by some of those who disapprove of the social activities of the Council.

(2). The report of a Committee on Marriage and the Home. The majority report favored under certain circumstances the practice of birth control. The minority report opposed it. The issuance of this report, not by the Council itself but by a committee appointed by the Council, aroused a storm of protest not only from our church but also from others and was undoubtedly the chief cause of our withdrawal. Dissatisfaction with this report was one of several factors which led to the reorganization of the Council in 1932, certain changes have been made.

(1). Change in membership. Before 1932 the membership of the Council included representatives of the churches and also representatives of the organizations with which the Federal Council was closely associated. Because the Council met regularly in New York, where these organizations had their headquarters, these latter came to exercise a preponderant influence in the activities of the Council. In 1932 the Constitution was revised. This Constitution provides that all members of the Council and of its Executive Committee are to be appointed directly by the constituent denominations. Before 1932 the Federal Council was largely controlled by representatives of outside organizations. It is now controlled absolutely by the evangelical churches that compose its membership.

(2). Change in method. Before 1932 the Federal Council consisted of a number of commissions which were largely independent and which issued reports on their own authority. It was the work of these semi-independent commissions which caused most of the opposition in our own church. The committee on Marriage and the Home, for example, issued its report on birth control without the sanction of the Executive Committee of the Federal Council. In 1932 these semi-independent commissions were abolished. The Federal Council was divided into eight departments, all of whose declarations must be approved by the Executive Committee. Not all of the ministers of our church would approve all the utterances of the Council since 1932, but undoubtedly they have been more satisfactory to the church as a whole.

(3). Change in leadership. A year before this reorganization took place Dr. McFarland who had been Executive Secretary of the Federal Council from the beginning was succeeded in this office by Dr. Samuel McCrea Cavert, a Presbyterian whose leadership is developing along different lines from those favored by Dr. McFarland.

(4). Change in program. The chief emphasis of the Council in recent years has been on Evangelism,—first the Preaching Mission and now the University Preaching Mission. Aspects of the Council's work to which our church objected have been allowed to slip more into the background; and with the larger part of its program we would now be in undoubted agreement.

The Federal Council has moved forward since we withdrew our membership. It has today a different membership, a different method, a different leadership, a different program. But the Presbyterian Church in the U. S. has remained aloof.

For some years the question continued to be raised. In 1933 the General Assembly appointed an Ad Interim Committee to report on the issues involved. The majority of this committee favored re-entrance. Their report discussed at some length the objections brought against the Council, weighed the advantages against the disadvantages, and recommended that our church re-enter the Council. The minority report consisting of three brief paragraphs opposed this recommendation. The chairman of the Committee however addressed the Assembly at length in favor of this minority report, and it was approved by the Assembly. In 1937 the question of re-entrance into the Council was referred by the Assembly to the Presbyteries, who voted 48 to 38 in the negative. Last year for the first time probably since the organization of the Council it was not even so much as named on the floor of the Assembly. For the present the issue is quiescent. The Presbyterian Church in the U. S., the Missouri Synod of the Lutheran Church and the Southern Baptist Convention are the only three Protestant denominations of any importance that are unwilling to work with the other evangelical churches of America in the Federal Council of Churches. Personally I do not believe that this decision will stand as the final attitude of the Presbyterian Church in the United States.

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Union Theological Seminary
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PROFESSOR ERNEST TRICE THOMPSON, D. D., D. Litt.
Union Theological Seminary, Richmond, Va.
Book Editor.

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Rev. W. Taliaferro Thompson, D. D.,
Professor of Religious Education, Union Theological Seminary, Richmond, Va.

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I. EXEGETICAL THEOLOGY

EXPLORATIONS IN EASTERN PALESTINE, III. *By Nelson Glueck.* The American Schools of Oriental Research, New Haven, Conn. 288 pages. $2.50. To any one who has with interest followed the reports of archaeological research in Palestine during the past few years the name of Prof. Glueck can hardly be unfamiliar. Of especial interest to students of the Old Testament have been the excavations conducted by the American Schools of Oriental Research under the direction of Prof. Glueck at Tell el-Kheleifeh, the Ezion-geber which was Solomon's seaport on the Gulf of Akabah, the reports of which can be found in the Bulletins of the American Schools. Perhaps less well-known to the general public, but of even greater signifiicance, have been the explorations which the same scholar has carried on in Transjordania since 1932. The present volume, which is the Annual of the American Schools for the years 1937-39, is the third report on this undertaking. It should be read in connection with the Annuals for 1933-34 and 1934-35, which contain the previous reports.

Travelling by automobile, camel, donkey, on foot, and even by airplane, Prof. Glueck has visited and charted literally hundreds of hitherto unmapped sites east of the Jordan and the Dead Sea in the territories of Ancient Edom, Moab, Ammon and southern Gilead. It has been a work of pioneering comparable in every respect to that performed by Edward Robinson in Palestine proper before the middle of the last century. The traces of extensive occupation which were found, together with the chains of fortifications remains of which were discovered everywhere along the frontiers and the chief trade routes, have given us a new appreciation of the importance of the Nabatean kingdom and of the Edomite and Moabite states which preceded it. That part of Transjordania lying roughly south of the River Jabbok appears to have had a most interesting history in ancient times. Though this section was quite thickly settled from approximately the 23rd to the 20th centuries B. C. (i. e., the time of Abraham and before), virtually all traces of sedentary occupation disappear from about 1900 to 1300 B. C., at about which time seem to have appeared the civilizations of Edom, Moab, Ammon and, in Southern Gilead, the Amorite kingdom of Sihon which was destroyed by advancing Israel. The Early Iron Age civilization of these lands seems to have flourished down to about the 8th century B. C. At about the 6th century traces of sedentary occupation once more cease, not to be resumed till the time of the Nabateans (4th century B. C.—2nd century A. D.), when Eastern Palestine enjoyed its period of greatest prosperity. One need hardly point out the importance of these conclusions for our understanding of the Old Testament, particularly (if one may single out one point among many) the vexed problem of the Exodus.

Prof. Glueck's book will prove hard reading, perhaps, to the layman, and may seem in places needlessly verbose. But the importance of the work it describes cannot be overemphasized, nor can the manner in which it has been done be praised too highly. The student of the Bible should acquaint himself with it. J. B.

AN AMERICAN COMMENTARY ON THE OLD TESTAMENT: EZEKIEL. *By I. G. Matthews, Ph. D.*, Professor of Hebrew and the Old Testament at Crozer Theological Seminary. The Judson Press, Philadelphia. 57 pages of introduction, 175 of commentary, 11 of critical textual notes. $3.00. Prof. Matthews acknowledges his indebtedness to a long series of studies, from Cornill and Ewald to Herntrich and Torrey. The only important recent studies of Ezekiel which were omitted from the author's consideration are Bertholet's revision of his commentary—and views—of 1897 and G. A. Cook's two-volume contribution to the I. C. C. series, which appeared while this commentary was in the press. In line with the purpose of this series, the commentary accompanies a fresh translation into English by the author. This is admittedly hypothetical at times, but is more accurate as well as more forceful and intelligible in many passages than the older English translations.

It is not possible in a review to criticize a commentary in detail, and competent linguistic criticism can be applied to such a book only by a skilled Hebraist. The main lines of the author's position, however, may be indicated. The authorship is ascribed to three main sources: (1) Ezekiel himself, a creative mind, a prophet who may have come from Israel but whose ministry was chiefly in Jerusalem. (2) A Babylonian editor, a personality in his own right, to whom may be ascribed the elements which (on the single-authorship hypothesis) have often caused Ezekiel to be regarded as a psychopath. It was this disciple of Ezekiel rather than his master who deserves the title "Father of Judaism." (3) Various other writers, some showing no originality, some setting forth profound truth and expressing rare insight "into the essential nature of man and God." Among these may be classed "sources A and B" which have been combined by the Babylonian editor to form the booklet of chapters 40-48. Within the first 39 chapters, four groups of material are distinguished: (a) messages delivered by Ezekiel himself in Jerusalem preceding and during the siege of 588-586; (b) oracles delivered by him after 586; (c) the work of the chief editor, who was largely responsible for the entire work as we now have it,—perhaps between 550 and 500; (d) additions, of ritualistic and eschatological nature, inserted after 500. From these varied sources come distinct lines of thought. From the exilic prophet Ezekiel, "standing at the parting of the ways," who centered his hope in Yahweh only, there radiated three different ideals, now side by side in our book of Ezekiel: the renewal of the inner moral life of the individual; the development of

ritual and sacrament; and an abandonment of all hope except in a supernatural age to come.

Minor blemishes of the commentary include frequent clumsy or even incorrect English (as for example "strata" for "stratum"), and inadequate proof-reading (e. g. *loosing* for *losing,* xxix). A more serious blemish is a certain subjectivism characteristic of the "*Zersplitterungsschule.*" For much of the analysis and reconstruction, sound reasons are offered. But what shall be said of a judgment like this? "Haughtiness of heart is attacked only in late literature" (28:2f), and therefore chapter 28 is late. Granted that the other quotations cited are all late, the conclusion is scarcely inevitable for the Ezekiel passage. If haughtiness of heart is a primitive trait (as ethnologists and child psychologists would agree), is it impossible or even improbable that a prophet as early as the 6th century would denounce it?

Taken as a whole, this commentary will be valuable. Those who, relying on the scholarship of a generation ago, have been under the complacent impression that the date and authorship of Ezekiel offer no problem, may be led to a careful re-study of the whole book. The ordinary American reader may find the prophecies of Ezekiel growing clearer, thanks partly to the new translation (which brings out much hidden poetry), partly to the analyses in the Introduction, partly to the critical reconstructions which "at worst, are not worse than the book's present disorder" and, at best, may enable the reader better to see the mind of a man of God at work.

K. J. F.

Archaeology and the New Testament. *By Stephen L. Caiger.* Macmillan Company, New York. 194 pages. $1.40. This is a companion volume to the author's *Bible and Spade,* which gave the contribution of archaeology to our understanding of the Old Testament. In this volume he first has a chapter on the so-called Relics of Christ, showing how they are of doubtful authenticity. Then he gives four chapters to the light archaeology has thrown on the city of Jerusalem and Palestine in Christ's day and on the territory covered by Paul in his missionary journeys. In the last three chapters he gives the evidence from the Inscriptions, from the Papyri and from the early Christian documents. The author has given us a handy and readable summary of the information available, and through nine pages of pictures and maps has presented to the eye some of the most interesting finds.

J. E. B.

The Challenge of Jesus. *By Hugh Thomson Kerr, D. D.* Fleming H. Revell Company, New York. 192 pages. $1.50. The sub-title of this volume by the pastor of the Shadyside Presbyterian Church, Pittsburgh, is "Studies in the Gospel of St. John." Thirty-one "exposures" taken from the film of the Gospel of John are here enlarged and interpreted in expert

fashion. These pictures of nineteen centuries ago are interpreted in the light of events of today. Here are a couple of "pictures" with their caption for today. "If any man willeth to do His will, he shall know,"—To all who want to be Sure. "My kingdom is not of this world,"—To the State. The studies are more than mere interpretations. All those who, especially in these trying days, feel the need for finding a vital power in God's Word to combat the sinister attacks on our Faith should put this book on their *must* list. The style is simple. The thoughts are profound and far-reaching. The best in man is stirred to action as the Eternal Christ is portrayed, living His matchless life in contact with men. It is a book for today, when men are seeking solutions for innumerable problems, when Christian belief is menaced, when courage is needed. It is a book that will be of inestimable value for ministers who are going to do something in our Evangelistic Crusade.

S. J. L. C.

AND PILATE SAID. *By Frank Morrison.* Charles Scribner's Sons, New York. 275 pages. $2.75. This is a book any student of the New Testament will do well to read. The central character, of course, is Pontius Pilate, Procurator of Palestine from 26 to 36 A. D. Because of Pilate's connection with the trial and death of Jesus, a certain interest will ever be found in the man. The author certainly deals fairly with the Roman Governor, who emerges as a man of great parts rather than one of the most despised men in history. We see Pilate as the Roman ruler for a decade rather than as a jurist delivering a death sentence. The real value of the book lies in that fact. Through the Roman Governor we see the Jewish people and especially Caiaphas, the leader of Jewry and the representative of the Jewish people with whom Pilate had to deal. Caiaphas is of interest to us because of his connection with the trial and death of Jesus. The volume is of paramount interest because it is a fine background for a true and adequate study of the life and death of Jesus Christ. The author deals with four "incidents" in the life of Pilate. First, his unwise assertion of authority soon after his arrival at Caesarea, 26 A. D., in having ensigns bearing the effigy of Caesar carried by his soldiers into Jerusalem. He wisely backed down on this. Second, as an administrator and engineer constructing a great aqueduct connecting the Pools of Solomon with the Temple cisterns—a very interesting section of the book. Third, the familiar and tragic episode, the trial and death of Jesus. At this time the author sees signs of a rift between the Roman Governor and the astute ruler of Jewry, whom the former had kept in office for ten years. The fourth is a less important incident with the Samaritans when Pilate took care of a little insurrection. Josephus is referred to frequently. Philo, archaeologists, other authors of repute, the Old Testament and the Gospels, are used by the author. The use of physical sites, the topography of the land, etc., is of special interest. Incidentally, there are fifty-five photographic illustrations

as fine as we have seen in any book on Palestine. Through Pilate we see the people with whom Jesus lived, the land in which they lived and the leaders who put Him to death. We commend the book highly. S. J. L. C.

PAUL, MAN OF CONFLICT. *By Donald W. Riddle.* The Cokesbury Press, Nashville, Tenn. 244 pages. $2.00. The author feels that a "scientific biography" of Paul can be written only when we derive our facts from Paul's letters, when we understand that "conflict" is the key to his character, and when we let Paul speak for himself. Let us look at the result. We must depend upon Paul's letters for our information, not on Acts, which is a "secondary source." The great mistake of the past, the author feels, is that Acts has been taken as giving a frame for the life of Paul. But Acts is a "tendency" writing, whose purpose is to give a sketch of the spread of Christianity and to show that the Roman authorities recognized it as a legal religion. Its material is all to this end, and it is a marvelous work of art, but the author's inference is that since it is a "tendency writing" it is not trustworthy as a source of historical information. In fact, he thinks Acts offers us only two definite facts about Paul: he died a martyr's death and he did his work largely in the Aegean basin (p. 142). So the author's "scientific biography" is based only on the Pauline writing he accepts. (He does not consider Ephesians or the Pastorals as Paul's).

Dr. Riddle feels that conflict is the key to Paul's life. First, there was an inner conflict. Paul was a sensitive, introspective young man who was torn with an inner conflict because he could not keep the "Law." Unification of personality came to him when he realized that the "law" which God requires is not that of the Pentateuch but that of the Prophets. He also found a release in the ecstatic "life of the Spirit." His fellow Jews could not accept his interpretation of their religion, and much of Paul's later life was spent in conflict with those who could not follow him in his experience and teaching. He was one of the outstanding leaders of Christianity but comes to the end of his life discouraged, a rather pathetic figure. He mourned the fact that the Jews were not converted and that Christ had not come in his lifetime. "It is not difficult to imagine for Paul, as it was later imagined for Jesus, the fitness of the despairing cry, 'My God, my God, why have you forsaken me?'" (p. 166).

Many will question whether a "scientific" biography of Paul can be written without giving due weight to that first century document, Acts. Dr. Riddle has gone to an extreme in his skepticism as to its value which few will follow. J. E. B.

THE DRAMA OF OUR RELIGION. *By A. Graham Baldwin,* Phillips Academy, Andover. Oxford University Press, New York. 247 pages. $1.80. The writer's intention is to present the interpretation of the Bible in terms which secondary school students can comprehend. Each chapter is

preceded by a list of Bible references, the total being rather extensive. Five-eighths of the book is devoted to the Old Testament. In this section the history of the Hebrew people is sketched and the messages of the greater prophets are described. The New Testament section deals exclusively with the life and teaching of Jesus, the Epistles and other books of the New Testament being omitted. The viewpoint of the writer is frankly "modernistic," and humanistic. The author's understanding of inspiration is simply that "the authors of this body of literature . . . have handed down to posterity a library of books that is so vital and important that it has permanent value. . . . What we call divine in human nature must have been mightily disturbed to call forth such a product; and what is revealed in the Bible when it is intelligently read is more true than the hundreds of half-truths that men are accustomed to accept every day of their lives." The book has value in bringing out the human side of the Bible but is inadequate in its approach to the deeper meanings of Scripture.

K. J. F.

II. SYSTEMATIC THEOLOGY

THE KNOWLEDGE OF GOD. *By D. Elton Trueblood.* Harper & Brothers, New York. 201 pages. $2.00. This volume represents the extension of a theme developed by the writer in his Swarthmore lecture delivered in London early in 1939. "God is known before He is discussed," he holds, for the knowledge of God is an immediate experience. He conceives such knowledge as direct attestation of God's existence which the classical arguments point to inferentially.

The appeal to experience, it is held, is suited to the scientific temper because that is the kind of evidence familiar to the scientific mind. With respect to the epistemological difficulty of the objective reference of human experience, and to the logical problem of "affirmation of the consequent" in the scientific method, the author shows that empirical religious knowledge rests on the same footing as truths of the natural sciences. The charge of subjectivism of religious experience proves too much, for "objections to religious experience lose their force if they can be turned equally against all experience."

Professor Trueblood holds that the argument of direct religious experience is the typical Hebrew and Christian apologetic, and, further, that the grounds of faith and of the authority of the Bible rest upon the "primary authority of religious experience." This is essentially the same thesis which John Baillie develops in his recent book, *Our Knowledge of God.* With Baillie it is a personal confession of faith; with Trueblood it is an objective examination. It may be that this emphasis on the validity of immediate Christian experience is to be the lasting contribution of the Schleiermacherian influence in theology.

L. A. K.

THE DIVINE SCHEME. *By R. L. Ashcroft.* Longmans, Green and Company, New York. 101 pages. $1.40. This is one of the meatiest little books we have read in some time. The author is a layman, second headmaster of Haileybury, an English "prep" school. One of his students seeking confirmation in the Church of England asked "for a more detailed instruction in theology." The volume is the devout, scholarly, up-to-date, Christian teacher's reply. Modern youth desiring religious edification is in mind. (But problems in Christian doctrine are not confined to youth.) The treatise is based on the Apostles' Creed, under three suggestive heads: God the Father, the Creator; God the Son, the Redeemer; and God the Holy Spirit, the Sanctifier. It is theology, but it literally throbs with vital Christian passion and love. S. J. L. C.

GOD OF THE LIVING. *By R. H. L. Slater.* Charles Scribner's Sons, New York. 299 pages. $2.50. An attempt to re-interpret the relation of God and man in the light of the modern emphasis upon unending change. The author endeavors to show that Christian belief in God's eternity and man's immortality is not only not undermined by a dynamic world view but is best interpreted in terms of such a philosophy.

The problem of knowledge and the ancient concepts of "time" and "eternity" are reviewed to determine whether or no they preclude the possibility of knowledge of an immortal soul and of an eternal God. This difficulty met, the characteristically modern concepts of Process, Progress, Relation and Personality are made to yield the thought that, while life is enriched by the tendencies represented in these concepts, no individual can attain his full possibilities apart from a supra-personal relationship.

The effort to discover the nature of the supra-personal relationship leads to examination of Monism and Pluralism and the adoption of the mediating theory of Harmonism, which is, briefly stated, that human personality instead of being distinct from God or absorbed in Him is enriched by living communion with Him as His own life expresses itself inwardly in His self-communion in the Trinity and outwardly in His love for man.

The author shows a remarkable grasp of modern thought trends as well as a thorough acquaintance with the classical philosophers. He writes in an interesting and readable manner, never leaving his meaning in doubt. The argument will be in some points a little surprising to the conservative reader but contains helpful suggestions with reference to one of the serious problems confronting contemporary Christian thought. T. E. H.

MAN IN REVOLT. *By Emil Brunner* (translated by Olive Wyon). Charles Scribner's Sons, New York. 564 pages. $6.00. "The problem of Christian anthropology, the religious question of mankind, is the basic problem of our epoch. And only the fulness of Christian truth can fight successfully against dehumanization, and prevent the final destruction of man." These

words are quoted from *The Fate of Man in the Modern World* by Nicholas Berdyaev. In the light of this statement by one of the keenest thinkers of our time it is gratifying to know that in our generation there has been produced through the pen of Dr. Emil Brunner a truly great book on anthropology.

There will be few who will deny that this is a great book. The book, of course, is certain to be vehemently attacked both by fundamentalists and by liberals. The liberals will attack it because it represents a denial of the basic presuppositions of liberal theology. The book will be objectionable to the fundamentalists largely because of its attitude to the early chapters of Genesis. Dr. Brunner states quite frankly that he does not base his anthropology on the acceptance of the Genesis account of the creation of man as literal history. But it should be noticed that Dr. Brunner does constantly use the Genesis story as setting forth for all time the great truths of creation in the image of God and of man's fall through sin. While the book will be criticized in some circles because of its treatment of the Genesis story, the fact that Dr. Brunner has set forth a Christian anthropology that is not tied up with the historicity of the first chapters of Genesis will have the effect of enlarging the range of the appeal of the book to include those groups in the modern world who find it impossible to accept the Genesis story as literal history.

But the most conservative of Christian thinkers should not allow their disagreement with this book in some of its detailed positions to cause them to lose a sense of proportion in estimating the significance of the book as a whole. Brunner has given us a Christian anthropology that is relevant to the world situation today. The book opens with an introduction in which Brunner shows that every false philosophy that competes with the Christian religion for the domination of the world today is tied up with a false anthropology. They are all attempts to understand man on the basis of the deification of a partial element in his being. In this sense the Freudian view of man is an attempt to understand man from the point of view of sex. The Marxian view of man is an attempt to find the basis of man's life in the world of economics. The Nazi view of man represents a deification of race. In like manner, Darwin's view of evolution did not seriously affect the Christian faith as long as it remained a theory of science. It was when men sought to build a philosophy of evolution upon which the whole of life could be understood that the Christian faith found itself in a deadly conflict with evolution.

Brunner is right, too, in his general position that only on the basis of a higher understanding of man is it possible to bring into true harmony the partial views of man that are found in the false anthropologies. Freud is right in his assertion of the tremendous significance of sex in human life. Marx is right in his understanding of the importance of economics. But it is only as man understands himself as a child of God that he is able

to order his sexual life and his economic life so as to bring these aspects of his life into true balance and proportion.

The positive significance of Brunner's book is that he finds the essence of man in the fact that man is created as a being with the capacity to hear —or to refuse to hear—the word of God. It is this that marks man as unique in the universe of God. Man is created as a being capable of communion with God. This is the essence of the image of God in man.

Of course, if man is to have the capacity to hear the word of God, it follows that man must be given a limited amount of freedom—the freedom to hear or not to hear the divine word—but not the freedom to escape the consequences of this decision. With the capacity to hear the word of God, there is involved the responsibility of man and with it the realization of sin and guilt. But the significance of Brunner's position is that he has made man's capacity to hear the word of God to belong to the essence of man's being, and he has made the usual evidences of the image of God in man as incidental to or consequent upon this capacity to hear the word of God.

Brunner follows his statement of the Christian understanding of the nature of man with an exhausting discussion of the image of God in man as distorted by sin. From beginning to end the book is splendidly written, but the writing of the book reaches its highest point in the description of the contradiction in man as it has expressed itself in history. Because of his clear grasp of the nature of sin, Brunner is saved from a utopian view of man that does not correspond to life as we know it.

The first 215 pages of the book are devoted to a statement of Brunner's conception of the Christian understanding of man. They represent the most exhaustive statement of a Christian anthropology that I have read. The body of the book applies in a masterly fashion the insights of this Christian anthropology to the great problems of human destiny. In successive chapters Brunner discusses such subjects as The Problem of Freedom, The Individual and the Community, Man and Woman, Soul and Body, The Growth of Man and the Doctrine of Evolution, Man in History, and Man in His Earthly Life and Death. In each of these chapters Brunner shows that problems that are insoluble apart from a true view of man are flooded with light when they are studied against the background of the understanding of man in the Christian anthropology.

The closing chapter of the book studies the extent to which through faith in Jesus Christ the contradiction in man's life is removed in this present life and looks forward in hope to that final disclosure of God in which the contradiction will be completely removed and man's eternal destiny will be fully realized.

I did not believe that Dr. Brunner could write a greater book than his *Mediator,* but as I think through this book I have the feeling that in time it will be considered the most significant book that has come from

his pen. I am certain that it is destined to play a most importnat part in the thinking of our generation on the subject of anthropology. H. R.

THE CHALLENGE OF REDEMPTIVE LOVE. *By Toyohiko Kagawa.* Translated by Marion R. Draper. The Abingdon Press, New York. 160 pages. $1.50. Many readers will feel that the chief value of this book is the spirit of it—the author's own passion of love and self-devotion revealing itself again and again. The emphasis is on God's redemptive love, appearing not only in the death but in the life of Christ, and the call to each of us to share the sufferings of others and spend ourselves in humble, Christlike service. The chapters are not very closely connected, and they contain a rather strange mixture of science, philosophy, history and religion. There are a number of striking stories of conversion from the author's own experience. (By the way, there is one bad slip on page 137—"Among we Japanese.") At times we find ourselves questioning whether we can agree with some unusual way of putting things, but when Kagawa dwells on the vicarious and atoning death of Christ or on the supremacy of love, we are entirely at one with him. As we read his book our gratitude was deepened for a man of so Christian a spirit and so sacrificial a life. J. D.

. . . AND THE OTHER MARY: FAITH'S VICTORY OVER DEATH. *By P. G. S. Hopwood.* Introduction by Charles S. MacFarland. Fleming H. Revell Company, New York. 122 pages. $1.25. A reviewer should not indulge in superlatives, but the temptation in this case is great! Buy a copy of this book. Nay, rather, buy three copies of it for your own library and get several copies for your friends. Three copies? One copy for your desk with other devotional books like *The Imitation of Christ;* one for your shelf where you have books that are full of sermonic suggestions; and one for your shelf where you keep your books on the psychology of religion. All of which is to say that this is a very valuable book, a treasure, a jewel among all the imitations that clutter our shelves.

The author has written two learned volumes as an exponent of empiricism over against the contemporary school of theology that would deny to man any approach to God: *The Religious Experience of the Primitive Church* and *A Testament of Faith.* In this work he is not so ambitious, but he is even more helpful. He tells a simple story out of his pastoral experience of an ordinary girl in his parish in Glasgow who discovered that she had serious heart trouble from which there was no recovery. Then follows an account of her transformation of character as she reacted to suffering and through it found God a very real and present help, but even more, One who revealed Himself to her so vividly that she actually was transformed before the very eyes of her family and friends.

But lest you think the author was carried away by his own feelings, he reminds us, "My story is no incoherent succession of cloudy impres-

sions dictated by uncontrolled emotion or irrational feeling. It is the sifted and carefully recorded impressions of a moving religious experience which in the personality of my Other Mary confronted me in so unexpected a manner." . . . "We are not entering any spiritualist seance where spirits are using my other Mary as their medium. Mary was a medium indeed, but not of this order. She mediated to us a divine revelation of eternal life."

The author's theme is not unique for he simply reminds us in the story that "what really matters is the spirit with which the illness or affliction is endured." But the story of this twenty-four year old girl is told so beautifully and yet so simply that one is brought almost into her very room and there sees one who has been transformed by the power of God and has taken her burden and made it into a cross by voluntarily assuming all of its challenge to one's faith and then by God's help turning, like the Master, that cross into a crown.

Having told the story in the first half of the book, the author looks at the psychological implications in the second half but shows there is no satisfactory explanation without God. "As man becomes a living and liberated soul in the power of God, the unifying forces of the Spirit are more radiant and dynamic to work in him the divine will."

Such a review of such a book is unsatisfactory. One might as well try to review *The Imitation of Christ* or *The Pilgrim's Progress,* but if the reviewer succeeds in getting his reader to read this little book, he will be more than repaid. J. A.

ANTHROPOLOGY AND RELIGION. *By Peter H. Buck.* Yale University Press, New Haven, Conn. 96 pages. $1.50. The contents of this small volume were delivered in three lectures on the Terry Foundation at Yale University by the distinguished Professor of Anthropology at Yale and the Director of the Bernice P. Bishop Museum in Honolulu. This series of lectures is always on the general subject of "Religion in the light of Science and Philosophy." In this particular series the lecturer was one of the ablest anthropologists and one of the world's authorities on Polynesian civilization. Dr. Buck had unusual opportunities to understand this civilization since he was born in New Zealand and was the son of a Maori mother. His real name is Te Rangi Hiroa.

This book is intensely interesting, to say the least about it. It gives the reader in three chapters (Man Creates His Gods; The Gods Create Man; and The Death of the Gods) a brief survey of the general features of Polynesian culture before the missionaries arrived. It traces the development of the Polynesian gods from the deification of certain ancestors through the development of a fairly elaborate priesthood. It then sketches for us the effect of these gods on the people, and the civilization that resulted from their worship. Then dramatically the author tells of the coming of the missionaries and the desertion by the people of their gods. The central

theme of the book is that the traditional religion was so integral a part of the civilization and all its arts and crafts that when the Polynesian gods were deserted for Christianity the native culture was wrecked.

This is an interesting study, but in many ways it is entirely unsatisfactory and it makes you feel that the implications which inevitably arise from the reading of this book would be disastrous for Christianity. He suggests that the coming of the missionaries was a tragedy to the Polynesians because it wrecked their culture. No doubt more of their culture might have been preserved but there were things about it that needed wrecking. If the Ten Commandments are actually meant for men—all men—and who among us will deny it? then surely "other gods" than the Eternal One, Jehovah, no matter how their worship be interwoven into the culture of a people, must go.

Toward the very end of the book the author writes, "The death of the Christian gods would mean the collapse of the culture to which they belong just as surely as the death of the Polynesian gods led to the end of Polynesian culture." No doubt that is true, but his use of "gods" rather than "God" and the phrase "the culture to which they belong" says much, very much, which we can not accept and which the distinguished author must not have seriously considered as he wrote it. J. A.

III. HISTORICAL THEOLOGY

MARTIN LUTHER: THE STORY OF HIS LIFE. *By Elsie Singmaster.* The Board of Publication of the United Lutheran Church, Philadelphia. 138 pages. $1.00. Though Miss Singmaster does not claim any originality for her work, it meets a definite and hitherto unmet need, that of a short, modern, well-written, popular life of Martin Luther, the pioneer and, to a large extent, the embodiment of the Protestant Reformation. The essential facts of Luther's life are told in an arresting way, and Luther's own towering, magnetic, yet warm and thoroughly human personality set vividly before us. This is *the* "short" life of Luther, for young people and for adults who would not read the larger works and, incidentally, this is a fine introduction to the essential genius of Protestanism. E. T. T.

THAT FRENCHMAN JOHN CALVIN. *By Robert Whitfield Miles.* Fleming H. Revell Company, New York. 221 pages. $1.75. Dr. Walter L. Lingle, once professor of Church History in Union Theological Seminary and now President of Davidson College, says that this is the best popular life of John Calvin now available. This is rich praise from a well qualified source. The book is, as the publishers claim, a vivid factual biography, one which treats briefly the important events in Calvin's life, and one which places him not only in his immediate environment of Geneva, but also in the wider

parish of Europe. The story is spiced by the author's own pungent comment, and there are numerous apt and some little-known quotations from Calvin's varied writings which bring Calvin before us with new interest. Dr. Miles has an admirable, detached attitude in regard to Calvin the man, appreciative, yet critical. He makes no attempt to defend Calvin in the affair Servetus; he grants that some of Calvin's attitudes, some of his theological views, are no longer possible for the modern mind; he makes no unfounded claims regarding Calvin's influence on democracy or education, nonetheless the essential greatness of the man and his significance for his own day and for ours stand out in clear perspective. This is a book which both ministers and laymen, both Presbyterians and non-Presbyterians, will read with pleasure and profit. E. T. T.

A History of the Expansion of Christianity. Vol. III. Three Centuries of Advance A. D. 1500—A. D. 1800. *By Kenneth Scott Latourette.* Harper and Brothers, New York. 510 pages. $3.50. The two previous volumes in this notable series on the Expansion of Christianity have been reviewed in the columns of this publication. Surely no one of our readers is unacquainted with Dr. Latourette's monumental project—his attempt to trace the expansion of Christianity on a grand scale from the beginning to the present day. Volume I traced the progress of the church during the first five centuries. Volume II brought the history down to 1500 A. D.,—the thousand years of uncertainty. The present volume describes three centuries of truly remarkable advance, largely under Roman Catholic auspices, during which Christianity was propagated more widely than ever before, more widely, indeed, than any faith had ever been. Special interest attaches to the Catholic missions in Spanish America and in the Orient. Though Professor Latourette is a Protestant he is scrupulously fair in all of his judgments and presents objectively both the strength and the weakness of the various Catholic missions (Protestants will have to correct many of their notions about the nature of the Catholic missions). The last two chapters of the book deal with the effect of Christianity upon its environment (Europe, Asia and the two Americas) and the effect of the environment upon Christianity.

In his previous volume Professor Latourette had pointed out that Christianity in the year 1500 faced an uncertain future. "It is one of the amazing facts of history," he points out in the present volume, "that this apparently dying religion experienced the greatest revival which it had yet known, moulded the new Europe more effectively than it had that of the Middle Ages, and, accompanying the explorers, merchants and colonizers, spread over a larger proportion of the earth's surface than either it or any other religion had yet done, and modified profoundly the new communities which Europeans established and the impact of Europeans upon non-Europeans." This, in brief, is the great story which the author has to unfold. It is done on a

grand scale, choice detail balanced by brilliant generalization, one of the best volumes in a magnificent series which gives new insight into the growth of the church and into the vital significance of the Christian religion.

This review has already exceeded its proper length, but we must not fail to note the fine bibliographical suggestions and the fact that three more volumes are required to bring the story of the expansion of Christianity to its proper end. E. T. T.

ANTI-SLAVERY ORIGINS OF THE CIVIL WAR IN THE UNITED STATES. *By Dwight L. Dumond.* University of Michigan Press, Ann Arbor, Mich. 143 pages. $2.00. The author attempts in these lectures to trace the anti-slavery movement in broad outlines from its origin to the Civil War. It is his fundamental conviction that the anti-slavery movement was essentially an intellectual and religious crusade for moral reform. "The defense of slavery was of a social system and a system of racial adjustment, not of an economic institution."

The book is an excellent piece of historical writing, analysing the abolition indictment of slavery and tracing clearly the steps by which the defense of the institution forced men to proceed from a generous discussion of the subject to a war against it.

It is of particular interest to readers of this review, because it recognizes and substantiates the thesis of other recent investigators in regard to the part played by religion in the growth of the anti-slavery movement.

The turning point in the slavery controversy occurred during the period 1833-1839. "During these six years lines for and against slavery were sharply drawn; a crisis was reached and passed in the struggle to prevent the philosophy of slavery from completely dominating the country; the fundamental principles of anti-slavery doctrine were clarified; the North was abolitionized and covered with a vast network of anti-slavery societies." And in this crisis it was religion which played the leading role. "It was theological students in a theological seminary, drawing their inspiration largely from the great revival (in which Charles G. Finney was the leading figure), who sat in judgment on the institution of slavery. . . . From first to last churches were the forums, preachers the most consistent and powerful advocates, and the sin of slavery the cardinal thesis of the new social philosophy."

Readers of the REVIEW will note with interest the part played by Southern Presbyterians in the total movement, e. g., Samuel Doak of Tennessee and James G. Birney of Kentucky. But Birney, as most other Southern opponents of slavery, was not allowed to remain in the South, and later turned against the church.

Dr. Dumond departs from the generally accepted view in his estimate of Lincoln's part in the final tragedy. "He went to Washington with war against the South, the shibboleth of the extremists, as a determined policy.

. . . He did nothing to prevent, if indeed he did not actually precipitate, the war which abolitionists had long hailed as the necessary modus vivendi for direct action against slavery."

We recommend this book as an important contribution to our understanding of the genesis of the Civil War. E. T. T.

CHURCH-STATE RELATIONSHIPS IN EDUCATION IN NORTH CAROLINA SINCE 1776. *By Luther L. Gobbel.* Duke University Press, Durham, N. C. 250 pages. $3.00. In recent years a number of significant volumes have come from the press treating church-state relationships in regard to education, a number of them, like the present one, inspired by Dr. Luther A. Weigle of Yale.

One of the most interesting of these volumes to Southern Presbyterians is the present one by Dr. Gobbel, President of Greensboro College for Women. Church-state relationships in North Carolina center around the University, the oldest state university in the United States, and one to whose development the Presbyterians have made such significant contributions. President Gobbel reminds us that every President through the Civil War period was either a Presbyterian minister or layman, that during this period, as later when Baptists or Methodists attacked the University (frequently because of the dominance of Presbyterians and Episcopalians on its faculty), the Presbyterians "as usual" sprang to its defense.

The study of relationships in the realm of elementary and secondary education reveals an absence of the rivalry, bickerings and battles encountered in the field of higher education. "The church's fight was to get the state to support common schools. The churches held the line, after a fashion, until the state was ready to accept the obligation." In this connection Dr. Gobbel points out that "the story of the work of the early Presbyterians in North Carolina, particularly in academies, is unquestionably the brightest page in North Carolina's educational history before 1840." The Presbyterians also "furnished the leader (Calvin H. Wiley) who did more to popularize and to develop the state school system than any other man or group of men."

At the present time, says Dr. Gobbel, there is the finest feeling between the educational forces of church and state that has ever existed in the history of the commonwealth. One of the major problems that remains to be solved is the problem of religious instruction of children. "As yet no satisfactory or generally accepted plan has been found. The public school program, including extra-curricular and recreational activities, has so appropriated the time of the pupils, even afternoons and Saturdays, that the churches find it difficult, even when they have the leadership, to do effectively what they regard as desirable and necessary."

This is a book which should be widely read in North Carolina and by all interested in the relations of church and state in this important field. E. T. T.

THE SACRAMENT OF REUNION. *By Cyril Charles Richardson.* Charles Scribner's Sons, New York. 120 pages. $1.25. The author of this book is a minister in the Protestant Episcopal Church, assistant professor of Church History in Union Theological Seminary, New York, and author of a recent religious book-of-the-month, *The Church Through the Centuries.* We have in the present work a discussion of the Proposed Concordant between the Presbyterian and Protestant Episcopal Churches—"a modest and tentative step by which certain ministers in both churches may in regular and accredited form exercise their ministry in both churches." Critical issues such as the ministry, apostolic succession and the Eucharist are elucidated by reference to the historic standards of each church, and especially by the history of early Christianity.

Dr. Richardson finds fundamental agreement between the official position of the Presbyterian and Episcopal Churches on the main points at issue—the New Testament churches governed predominantly by a college of Presbyter-bishops, the mono-bishop emerging therefrom in the 2nd century, the doctrine of apostolic succession an act of faith, for which there is no historical evidence, a real (spiritual) presence of Christ in the Lord's Supper affirmed by both churches, transubstantiation and its attendant doctrines denied. Dr. Richardson argues that the "extension of ordination" provided for in the Proposed Concordant is a promising step toward the acceptance of a universal and ecumenical ministry. He does not believe that there can be any real church communion between those who affirm and those who deny apostolic succession (which would seem to preclude union between the Presbyterian and Episcopal churches so long as the Anglo-Catholics remain a large and dominant element within the latter).

This book presents clearly and fairly the conclusions of non-dogmatic historians on the main points at issue and is a valuable contribution to better ecclesiastical understanding. E. T. T.

PROTESTANTISM'S CHALLENGE: AN HISTORICAL STUDY OF THE SURVIVAL VALUE OF PROTESTANTISM. *By Conrad Henry Moehlman.* Harper and Brothers, New York. 286 pages. $2.50. Dr. Moehlman, Professor of the History of Christianity at Colgate-Rochester Divinity School, believes that there is no contemporary church which meets all of the New Testament specifications, that every contemporary church, on the other hand, possesses some of the characteristics of the church. "If the modern churches could adopt an historical attitude toward the claims and also toward the New Testament they might easily unite in a vital fellowship adequate to the needs of the present age." To meet this challenge Dr. Moehlman thinks that the Protestants should accept wholeheartedly the modern critical view of the Bible, recognize the insufficiency of all the ancient creeds, abandon the myth of apostolic succession, recognize that neither Baptism nor the

Lord's Supper, which account for so many of our denominational differences, was instituted by Christ, revise their views of Jesus' person and death and understand that there is no need for atonement, but only for repentance and faith. On the positive side he hopes that Protestants can agree on Jesus' "philosophy of life based upon God as the explanation of the world, upon Fatherhood as the principal value in God, upon the infinite worth of the brotherhood and the kingship of service."

Dr. Moehlman presents many challenging facts in the course of his study, but not the challenge to which Protestantism is likely in the near future to respond. E. T. T.

Along the Indian Road. *By E. Stanley Jones.* The Abingdon Press, New York. 248 pages. $1.50. This book, the author tells us, is a sequel to *The Christ of the Indian Road.* It is very largely autobiographical, telling us how the writer came to enter upon the Indian road and how he adjusted himself to a new environment, to the revolutions which are taking place in India, to non-Christian faiths and to Mahatma Gandhi. The chapter on "Clogged Channels" is an enlargement of his previously expressed criticism of the Madras Conference. The final chapter on "What does Christianity Do For You?" is the most challenging one in the book. While there is a striking similarity between this and the author's previous writings, the book carries a vital and stimulating message. The one discordant note is the too-frequent mention of commendatory things which have been said about the writer and his writings. D. W. R.

The Economic and Social Environment of the Younger Churches. *By J. Merle Davis.* The International Missionary Council, New York. 224 pages. Price not given. Self-support and adjustment to social and cultural environments are common problems which confront the younger churches in all lands. In this volume we have an illuminating and indispensable survey of the economic, social, cultural and psychological factors with which the Christian enterprise has to deal in several of the Eastern countries. Even those who are not vitally interested in missions will find here a rich storehouse of information concerning the conditions under which a major part of the human race lives and the influences and forces which are largely determining the destinies of people in other lands. D. W. R.

C. T. Studd, Athlete and Pioneer. *By Norman P. Grubbs.* Zondervan Publishing House, Grand Rapids, Mich. 266 pages. $1.25. This is the third American edition of one of the most thrilling and inspiring missionary biographies ever written. A special gift edition has been widely distributed by Dr. and Mrs. Henry M. Woods and has quickened the spiritual life of multitudes of readers throughout the world. It is a biography which will enrich the life of every one who reads it. Probably no missionary in

modern times has so closely paralleled the Apostle Paul. When once begun it is difficult to lay it aside before the last chapter has been read. D. W. R.

THE BIBLE OF THE WORLD. *Edited by Robert O. Ballou.* The Viking Press, New York. 1342 pages plus notes and bibliography. $5.00. The title of this book is not well-chosen except as it may prove seductive and aid in the promotion of its sale. It is made up of a selection of writings from the scriptures of Hinduism, Buddhism, Confucianism, Taoism, Zoroastrianism, Mohammedanism and what the editor represents as "The Judeo-Christian Scriptures." In the latter are included the Old Testament Apocrypha and the Apocryphal writings of the early Christian centuries, which never had a place in the New Testament canon and which no unbiased critic would regard as a part of the "scriptural essence" of the Christian religion. It was evidently the purpose of the compilers of this collection to furnish source-material for the eclectic in religion, and to them the Christian Bible presents only one of "mankind's many paths to God." The selections from the scriptures of the ethnic religions mentioned above are fairly well chosen, but the book would have been more in accord with the editor's apparent purpose if these selections had been curtailed so as to allow room for the inclusion of writings from the scriptures of other non-Christian faiths. The editor's reconstruction of "The Life and Acts of Jesus," compiled from the four Gospels, is not the work of one thoroughly at home in the field of New Testament criticism. The professional student of comparative religion will find this a useful, though incomplete, compendium of sacred writings. The Christian lay reader will be disappointed and inclined to resent the presumptuous title. A collection of sacred writings which gives over 60 pages to the Apocrypha and omits, e. g., the 53rd chapter of Isaiah will hardly fulfill the publishers' hope that it will become one of the "basic books of civilization." D. W. R.

IV. PRACTICAL THEOLOGY

THE IDEA OF A CHRISTIAN SOCIETY. *By T. S. Eliot.* Harcourt, Brace and Company, New York. 104 pages. $1.50. This book consists of three lectures delivered in March, 1939, at the invitation of the Master and students of Corpus Christi College, Cambridge, England. The author is a brilliant American expatriate who for many years has been living and writing in England. In the disillusioning days following the Pact of Munich in the fall of 1938, Eliot is reported to have said: "In the present state of public affairs—which has induced in myself a depression of spirit so different from any other experience of fifty years as to be a new emotion—I no longer feel the enthusiasm necessary to make my literary magazine what it should be." This book, however, reflects nothing of the cynicism or bitterness which these words suggest. While sober and realistic, the author is

far from hopeless concerning the possibilities of building a better world order.

Carefully avoiding any discussion of the method by which this better world is to come, Eliot confines himself to a thoughtful examination of the philosophical basis of it. His contention is that our present society is neither Christian nor pagan, but "neutral." But this neutral society cannot continue indefinitely. "I believe," says he, "that the choice before us is between the formation of a new Christian culture, and the acceptance of a pagan one." Our boasted Christian civilization of today the author believes too superficially Christian to last. Industrialism, by creating people in all classes "detached from tradition, alienated from religion," has led to the unwitting acceptance of a deadly materialistic philosophy by millions who think themselves Christian. If this condition is not to pave the way for a new Dark Age, says Eliot, there must be a widespread re-examination of the spiritual bases of our society. Thanks partly to an atrocious "system of specialized instruction which passes for education," most people today do not have any idea of what a Christian society ought to be. Our great need is to become "satisfied with nothing less than a Christian organization of society—which is not the same thing as a society consisting exclusively of devout Christians. It would be a society in which the natural end of man—virtue and well-being in community—is acknowledged for all, and the supernatural end—beatitude—for those who have the eyes to see it."

A slender volume, *The Idea of a Christian Society* is nevertheless extremely timely and significant. Many thoughtful Christian leaders will find nothing particularly original about it but few will fail to be grateful for its vigorous statement of a too widely-forgotten truth. To my mind the most significant thing about the book is not what it says but who says it. A brilliant intellectual, a convert to the Anglo-Catholic wing of the Church of England, Eliot has the ear of many people in our modern world who have lost touch with the church. The book should therefore bring home to many of our so-called intelligentsia vital facts which they have been dodging to the world's undoing—and there are signs that Eliot's essay is doing just that.

J. H. M., Jr.

The Christian Alternative to World Chaos. *By Luman J. Shafer.* Round Table Press, New York. 208 pages. $2.00. As chairman of the committee on international relations of the Foreign Missions conference of North America and secretary of the committee on East Asia, for twenty years educational missionary in Japan, now secretary of the Board of Foreign Missions of the Reformed Church, the author is equipped to present herewith one of the clearest calls for sacrificial peace yet to be found. What he does effectively in this attractively written book is to show how national sovereignty is in direct opposition to world understanding and brotherhood. That is something we in America need to see; that, as Kirby

Page so courageously tells us, we must be willing to give up some of our imperialistic ambitions while we call upon the other strong nations to pool their far-flung possessions for the good of a permanent peace. Dr. Shafer also calls for world organization of the forces of brotherhood as well as ecumenical agreement among the churches. He cites the various enterprises of world-wide significance, the peace societies and the missionary movements, and issues a clarion call for the union of all agencies to effect a permanent peace. The book is timely, it is well-written, it is provocative of thought, it is stirring in its appeal. R. C. L.

RACE RELATIONS AND THE RACE PROBLEM. *By Edgar T. Thompson and others.* Duke University Press, Durham, N. C. 338 pages. $3.50. This is a symposium in which eleven eminent sociologists discuss significant problems emerging out of the relations between races. While other inter-racial situations are discussed, the primary focus of interest is the relation between Negroes and whites in the United States. Race relations take on sociological significance when inherited physical differences become the objects of attitudes that function to determine one's conception of himself, his status in the community and his differential response to members of different races. Competition and conflict are analyzed and their particular patterns related causally to historical and social processes. Race relations become a problem when European peoples and civilization invaded new areas. Resulting inter-racial conflict achieved an equilibrium on the level of accommodation and the resulting pattern was perpetuated through tradition. Race relations in the South are revealed to partake of the nature of caste relations. The distinctive qualities of the bi-racial interaction in the South are related historically to the institutions of the plantation system. The impact of social change upon inter-racial patterns is traced. This is one of the most enlightening books on the subject that has appeared, its outstanding feature being the central place given to the relations between races rather than to the races as such. T. H. G.

LOVE LOYAL. *By Ralph E. Blount.* Cokesbury Press, Nashville, Tenn. 158 pages. $1.00. Announced as a book to help young men and young women through the sex maze of adolescence to a profoundly satisfying married life, this little book more than fulfills its promise. The author, now past seventy, has never lost his youthful mental approach to life. Long a pioneer in sex education in the public schools, he gives in this little book the ripeness of his understanding and the beauty of his comprehension of the place of a wholesome sex life in a satisfactory love, courtship, marriage and home happiness. The book came to my desk in the midst of a course on marriage and the Christian home which I am teaching to 25 of my last year high school boys. It excels anything before me in its good taste, ethical approach but courageous facing of facts. Mr. Blount's contention throughout his treatise is that life is all a unit and that love must be cultivated

with a lifetime in view. Sex must find its wholesome place in a total picture. He joins common sense and a fearless facing of facts with high ideals. R. C. L.

HIGHLAND SHEPHERDS. *By Arthur Wentworth Hewitt.* Willett, Clark and Company, Chicago. 246 pages. $2.00. Dr. Hewitt begins with the rural minister himself, the qualities that should mark his life and work and the faults that will break him. From this start with "the Person," he moves naturally through a study of his work as "Priest," "Preacher" and "Pastor." The book is crowded with wise advice, apt quotations, interesting allusions, striking sentences. Let me give one sample, though it is hard to choose from such superabundance: 'I have heard a college educated preacher talk to farmers' children about the 'insidious solicitations to evil which imperil their personalities.' If the poor ninny had ever let little tots take him by the hand and show him the wonders of the barn, as they love to do, he could have told them that the spirit of the little pig which puts both feet in the trough was trying to get into their hearts and they would have understood." Whatever may be the problem of the minister, he will find it explored in this remarkable book and rise from his reading not only helped toward a solution but inspired to be a better man. This is the best one volume work on the whole task of the minister that I have seen in a long time. W. T. T.

THE FINE ART OF PUBLIC WORSHIP. *By Andrew W. Blackwood.* Cokesbury Press, Nashville, Tenn. 247 pages. $2.00. This book brings together in rare combination interpretation and inspiration with the specifically practical. The professor in Princeton Seminary was for more than a decade the minister of great churches which demanded much of the one who would lead them in worship, and those of us who have known him through the years think of him oftenest as a man who walks humbly with God. A volume on this high theme from his pen could not but be good. There is a brief, yet adequate, approach from history as worship through Old and New Testament times is studied and as under the caption, "The Struggle of Religion with Art," the whole question of the values and disvalues of forms is considered as it unfolds in the life of the church. With the meaning of worship thus seen in long perspective, the author takes up the definite duties that face the minister as he becomes a priest: the choice of hymns, the reading of Scripture, the preparation of prayers, the development of a proper order of worship, the growth of the artist himself who must through his leadership enable his congregation to enter the presence of God. All these subjects are skilfully and reverently handled. This is not only one of the latest books on worship; it is one of the best. In this day of emphasis on and experimentation with worship, some of it done blindly, this book will serve as a safe yet challenging guide. W. T. T.

THE RELIGION OF A HEALTHY MIND. *By Charles T. Holman.* Round Table Press, New York. 210 pages. $2.00. Dr. Holman has the background which can come only from a rich pastoral experience and years of teaching at the University of Chicago Divinity School. For nearly a decade his book *The Cure of Souls,* dealing with the pastor's work from the mental hygiene angle has been standard. This volume, which moves more popularly in the same field, has much of value. In the first section he deals with the factors that menace the integrity of one's personality, and we meet, as we should expect, the sense of fear, guilt, inferiority, failure, hurtful environment. His treatment is positive, however, as he shows the way in which religion may help overcome these poisoners and wreckers of life. The second half of the book presents more formally the resources of religion as preventive and cure in the realm of mental and emotional distress. There is nothing particularly new in the problems discussed nor in the treatment suggested. But the case studies are interesting and the approach balanced. His discussion of the confessional is very sensible. Unfortunately from the reviewer's standpoint, the religion offered is rather a pale substitute for the God whom we know in Christ and for the redemption wrought out through His life and death. W. T. T.

REMAKING LIFE. *By Albert W. Beaven.* Cokesbury Press, Nashville, Tenn. 237 pages. $2.00. This volume, offering the 1939 Cole Lectures at Vanderbilt University, gives the impression of having been written too hurriedly amid the pressing duties of a busy life. In spots it reads like a cross-section of a preacher's filing cabinet. Its organization often leaves much to be desired, and other parts would have been improved by the judicious use of a blue pencil. Despite these defects, however, and despite the fact that Dr. Beaven has done better things, the book has a positive message for the church today. By showing the danger of ecclesiastical smugness, the emptiness of mere popularity and the futility of expansion without inner spiritual transformation, the book lives up to its sub-title, "A Challenge to the Christian Church." To the present reviewer, the best chapter is that on "Remaking Life through Fellowship," though "The Pulpit and the Life-changing Process" runs a close second. For laymen especially, *Remaking Life* should be definitely helpful and illuminating. Many preachers, having already seen much of this material in more colorful language, may well conclude that some big men write too much.
J. H. M., Jr.

CHRISTIAN RELIGIOUS EDUCATION. *By Austen Kennedy deBlois and Donald R. Gorham.* Fleming H. Revell Company, New York. 387 pages. $3.00. Several single-volume studies surveying the whole range of Religious Education have been issued in the last ten years, most of them the product of a group of writers each somewhat of a specialist in a particular field. This comprehensive book is the work of one man, Dr. deBlois, who from

long experience in the pastorate, years at the head of Eastern Baptist Theological Seminary, much association with Religious Education leaders of widely differing viewpoints, was well prepared to carry through such an enormous task. Through it all he had the advice of Dr. Gorham, Professor of Religious Education at the same institution, and the suggestions of many students passing through the seminary while the book was in process. The result is surprisingly good. Every major problem associated with Religious Education is discussed, from the history of the subject through its philosophy, psychology, aims, curriculum and methods of teaching to a consideration of Weekday and Vacation Church Schools and Adult and Leadership Education. The position taken is conservative and non-denominational, the material is well arranged and usually accurate and sufficient, the bibliographies at the end of each chapter are well-chosen and reasonably up to date. This is a good book for class-room use, or for a minister or leader in the Church School who wants to see what it is all about. W. T. T.

Building an Intermediate Program. *By Lucile Desjardins.* The Westminster Press, Philadelphia. 212 pages. $1.00. Miss Desjardins knows the Intermediate and understands the meaning of "a total program for an age group" as do few people in America. Out of her wealth of experience she offers workable suggestions for learning to understand these "difficult" yet intriguing boys or girls and their increasingly complex and perplexing world. With the pupil in mind, suggestions are made for the development of the objectives, program, curriculum and organization necessary for effective work in this department. It is the last word for those working with boys and girls of "Pioneer" age. W. T. T.

Things Which Cannot Be Shaken. *By Leslie D. Weatherhead, Frank H. Ballard, F. Townley Lord, Archibald Main, W. R. Matthews, Richard Pyke, Hugh Redwood, J. M. Richardson, Donald Soper, and Bishop Winnington Ingram.* Fleming H. Revell Company, New York. 120 pages. $1.00. These war-time sermons by representative ministers in Great Britain emphasize the spiritual issues involved in the present conflict and offer reasons for calmness and assurance at the same time that they point out the duty resting upon Christian people. No one can read these pages without feeling that the Christian leaders in England and Scotland look on this war as being fundamentally a struggle between good and evil, between Christ and Anti-Christ, between the forces of righteousness and mercy on the one hand and demonic powers on the other hand driving men to hatred and lying and cruelty. It is not the Empire they are defending but the reign of justice and truth and love and human freedom. While calling their people to penitence and prayer, they sound the note of confidence. The purpose of God, which is truth, justice and mercy, will not fail. This is a brave and challenging book. J. D.

LAMPLIGHT. *By Perry J. Stackhouse, D. D.* Fleming H. Revell Company, New York. 253 pages. $2.00. This book is composed of approximately 400 quotations and illustrations taken from public addresses and books written by the author. Many of the quotations are really short essays on various subjects, not all of which are of a religious nature. The large variety of subjects touched upon by the author should make the material helpful to ministers in the preparation of all their public addresses and articles as well as in sermon construction. C. L. L.

SPIRITUAL TREASURE IN EARTHEN VESSELS. *By Fred Clark.* Mathis Van Nort and Company, Dallas, Texas. 134 pages. $1.50. The author of this book is a minister in our Assembly. The title of the book faintly suggests a very famous one of several decades ago, *Natural Law in the Spiritual World,* and also very faintly, that is the theme of this collection of sermons. "The aim of this book is not to duplicate the great illustrative art of Jesus, but rather to show how this art can be so acquired by us in a limited way. . . . We, too, can make the simplest things speak to us of God. . . . This book can be the means of reminding the reader of the vast resources of spiritual, illustrative matter resident in all departments of life." In twelve chapters, we are given discourses on the thoughts suggested by such things as "a lady sitting on her front porch with some sewing in her hands" (which suggested to Mr. Clark a sermon on "The Inner Life"); mud and concrete; an automobile key; a loud speaker (in which the author rather unfortunately suggests there is some connection between evolution in the organic world, which he seems to deny, and in the material world, the radio, for example, which he of course accepts); a jig-saw puzzle, etc. Some of the sermons are very helpful and may not only succeed in stimulating our thoughts but make the readers who are preachers careful to discover for themselves "sermons in stones." J. A.

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OUR 1940 GENERAL ASSEMBLY: AN APPRAISAL

By the Rev. Dunbar H. Ogden, D. D.,
Pastor of the Napoleon Avenue Presbyterian Church, New Orleans, Louisiana.

Chattanooga is an interesting city, with a population of about one hundred and twenty thousand. In a wide valley beside the Tennessee River lies the city proper with its several railroads, its many manufacturing plants, its attractive business quarter, its numerous churches, its small and unpretentious residential section. Standing as a bodyguard around about are Lookout Mountain, Signal Mountain and Missionary Ridge. On these heights, with their breath-taking views, are lovely and widespread residential sections. In large measure the people of the mountains work and worship in the valley.

Not far from the center of the city is the First Presbyterian Church, with a membership of more than sixteen hundred and a physical equipment that was adequate for the work of our General Assembly. Large and comfortable rooms were available for the many committees. The spacious church auditorium seated, without crowding, the commissioners and visitors. Thanks to an amplifying system the speakers were heard distinctly. The use of the microphone was essential, for only a few voices could be heard without it. Doubtless this was a blessing in that it protected the commissioners from many hasty and ill-considered words. Most men, but not all, thought twice before they took the long journey to the platform to address the Assembly. Hence almost all of the speeches were worth while.

My place of entertainment was a lovely home on Missionary Ridge from which one could look down upon the entire city. Years ago I stood for the first time on these heights and wondered how soldiers, brave as were the Confederates, could have been driven from this vantage ground by any army no matter how numerous and courageous. Upon returning to my home I made such a statement and a Confederate captain who had fought in the battle of Missionary Ridge said this to me: "The vision was too great. If we could have met the enemy line after line, rank after rank, we would have driven them back indefinitely. But as we looked over the valley we saw the entire Federal Army moving against us, and the bravest hearts trembled." Ever since that conversation I have better understood why God veils the future. If at one glance we could see all of the coming days, their perplexities, their difficulties, their sorrows, we would not have strength or courage to win the battle of the present hour.

Another helpful memory came to me as I sat in the First Church. It was of that grand old minister of Christ, Dr. John W. Bachman, who for about half a century served as pastor of this congregation, and was the most beloved citizen of Chattanooga. Having known him for a long time, it was my privilege one evening to take supper in his home. He was then a very old man. This is what he said: "When the Good Master is ready for me and calls me, I shall be very willing to go, but I hope he will let me stay down here on earth as long as possible, because I am having a very good time." What a fine way in which to grow old!

After a gracious gospel sermon by the retiring Moderator, Dr. Edward Mack, the Assembly was constituted through the offering of prayer, and nominations for Moderator were in order.

Dr. Clyce, in a forceful way, presented the name of Dr. Frank Brown, pastor of the First Church of Dallas, Texas. When the speech was ended, every one in the Assembly, except three, knew that additional nominations would be useless. Here was a great soul-winning pastor suggested as Moderator of an Assembly in which Evangelism was to be the keynote. But three men, unwisely it seemed to some of us, carried on, and placed in nomination each one the man of his choice. There were no seconding

speeches. On the first ballot Dr. Brown was elected, and a finer Moderator could not have been found.

During these proceedings and often thereafter as the Assembly went forward with its work the stealthy big-game hunters with their cameras were in action, creeping forward, crouching, rising, aiming, firing. In addition to these, the reporters were at their tables, and the Assembly was given ample space in the Chattanooga papers. One picture of two oft-opposing commissioners was labeled by some wits in the Assembly "The Lion and the Lamb."

In the church papers there have been published detailed accounts of the daily proceedings from Thursday night through Wednesday morning and into the early afternoon. Each day from 8:30 A. M. to about 10 P. M., with respite for lunch and dinner, the Assembly worked. Never have I seen an abler or more diligent group. Because of the quality of the commissioners and their painstaking work it well may be that the decisions reached will not be reversed by subsequent Assemblies. Probably they mark a direction in which the thought and purpose of our church, like a tide, is moving. My task is to indicate that direction.

I. Prayer

First, there would seem to be in this critical hour a deepening of our sense of spiritual need. The morning devotions were largely attended despite the fact that many commissioners were being entertained in far distant homes. Again and again in the midst of the business the Assembly paused to worship and to make intercession for a desperately needy world. A special service of prayer was held Sunday afternoon.

The President of the United States was asked to set apart a day of national repentance and prayer.

Our own people were requested to observe Sunday, June 2nd, as a day of repentance, fasting and prayer.

II. Evangelism

Cheering was the report that twenty-five thousand, five hundred and thirteen members had been received during the year on confession of faith, an increase of four and eight-tenths per cent. This is about four thousand greater than the previous year. It is perhaps the largest number thus received in the history of our Southern Church.

The spirit of the Assembly, as well as its specific action relative to Evangelism, indicates that the recent stressing of this vital part of our work is not a flash in the pan, but that our ministers, our ruling elders, our members are conscious as never before of the imperative importance of soul-winning.

Going hand in hand with evangelism are the great missionary enterprises of our church. Notable were the popular meetings in the interest of Home and Foreign Missions. During the year one hundred and forty-six persons have volunteered for service in foreign lands, and twenty-one are under appointment to sail before September 1. No one who was present will ever forget the thrill that came into his heart as one young woman and two young men answered the question, each in his own way, "Why am I going to Africa, to Brazil, to China?"

Tears came to many eyes when Mr. Jack Vinson told the beautiful story of his little sister's prayer in behalf of the bandits who had murdered her father. When the tidings came, in the agony of her heart she cried, "I hate those bandits." But at eventide, as she knelt in prayer, she said, "O God, forgive those bandits that have killed my Daddy." Among the twenty-one young men and women turning their faces this summer toward the foreign fields are two sons of this martyred missionary.

III. Thanksgiving

The official announcement of the well known fact that the Ministers Annuity Plan is a reality was the occasion of great rejoicing. A high moment was reached when in a most natural and intriguing way a group of ruling elders, assisted by a few ministers, sprang a surprise on Dr. Henry H. Sweets. They pre-

sented to him a set of resolutions, a volume containing one thousand six hundred and seventy-one personal greetings, a silver service, and a purse the contents of which was kept secret in order that Mrs. Sweets, acknowledged mistress of the silver, would not ever know the number of greenbacks.

Already the Pension Plan has strengthened the morale of our church and in numerous cases has solved the problem of an aged pastor holding on to a work far beyond his strength. An increased demand is at once created for capable young ministers. This our seminaries at present are unable to supply, but a slight increase in the number of candidates is a heartening sign.

IV. Unity of Purpose

There were many speeches, some long, very long; others short, but none too short. In some of the standing committees there must have been exciting times. One chairman was manifestly opposed to the report he was presenting. The committee evidently took the bit into its teeth and ran away with that chairman. The only untoward utterance in this dignified and courteous Assembly was made by a ruling elder who had manifestly had a hard time in the committee of which he was a member. In a moment of undue excitement he referred to this "cross-eyed, knock-kneed, bow-legged report."

When the discussions in the Assembly had been concluded, every major decision was registered in an overwhelming vote. This is a most hopeful sign. It means that the leadership of our church desires earnestly that we press forward unitedly. It also means that on controversial questions we are coming to see more clearly eye to eye.

V. Four Major Decisions

We now turn specifically to four major decisions that were so emphatic as to make unnecessary a call for division:

1. *Changes in the Book of Church Order.* The 1939 Assembly sent down to the Presbyteries for advice and consent six proposed changes in the Book of Church Order. All six received the

approval of the requisite number of Presbyteries. One of these, relative to automatic retirement of ministers at seventy years of age, was by the Assembly referred back to the ad interim committee because of fear that injustice would be done to some worthy ministers if this law were enacted before the pension plan becomes operative in all congregations. The other five proposed changes were enacted as the law of our church. They have to do with the minister, his call, ordination, etc. These have been published in the church papers.

2. *The Ambassador to the Pope.* Sixteen overtures asked that the Assembly take action relative to President Roosevelt's appointment of Mr. Myron C. Taylor as personal ambassador to the Pope.

The standing committee on Bills and Overtures brought in the following recommendation: "We earnestly deplore any act or word on the part of any officer of either Church or State which tends to obscure the fundamental distinction on which depends our civil liberties and religious freedom."

That would seem sufficiently vague and impersonal but immediately a substitute was offered to the effect that we pray for the President and refrain from censuring him.

Neither of these proposals seemed just what the Assembly wanted, so a motion was made that we refrain from taking any action. But, as is often true, to have done nothing after the issue had been raised would have been to have done something.

We had come to the late afternoon, and the Assembly was weary. It appeared that in view of critical world conditions we did not desire at that moment to rebuke the President, neither were we willing to compromise our position as to the separation of Church and State. Some one moved as a substitute for all before the house that the entire matter be recommitted.

The next morning the standing committee on Bills and Overtures recommended action by which the Assembly withheld approval of the President's appointment, maintained its right of petition but for the present refrained from exercising that right. These are the exact words: "The General Assembly does not consider this a proper time or occasion for the exercise of its right of 'humble petition in cases extraordinary.'"

3. *Social and Moral Welfare.* On Monday out of a blue sky a little storm arose in connection with the report of the Standing Committee on Stewardship and Finance.

The Assembly of 1939 had instructed the Promotional Committee on Stewardship and Finance to set apart one of the autumn months as a period for the study, in various church organizations, of social and moral questions, the topic for study to be worked out in consultation with representatives of the Permanent Committee on Moral and Social Welfare.

This was found not to be practicable and in lieu of it the Standing Committee of Stewardship and Finance proposed the following action: "That the Assembly call attention of the writers of the lesson and program material to the annual report of the Committee on Social and Moral Welfare and urge that these writers make full use of this material in the preparation of their programs upon subjects pertaining to these matters."

Immediately a well known pastor who has consistently opposed the very existence of the Permanent Committee on Social and Moral Welfare took the floor. He contended that this recommendation, if adopted, would open the way for the entrance of the social gospel.

To this the chairman of the standing committee replied that the reports referred to were those considered, modified, adopted by a General Assembly, and surely there would be no danger in letting our young people know what their own Assembly had said relative to the application of the gospel to social and moral problems.

Then another pastor arose, a greatly honored man. He made a brief speech, simply announcing his opposition to the recommendation.

After this the most brilliant speech of the Assembly was heard. It was in support of the recommendation of the standing committee. It was made by a professor in one of our theological seminaries. The argument, in a word, was this: our young people are earnestly discussing social and moral questions, for instance, that of divorce and re-marriage. Many alien voices are being heard and echoed, voices that argue for the destruction of marriage and home. Shall the church refrain from instructing its young

people and guiding their thoughts along lines charted in God's Word?

When the vote was taken the affirmative sounded like thunder. Thus the recommendation of the committee was approved. Later when the Standing Committee on Social and Moral Welfare recommended the adoption of the report of the Permanent Committee on that subject the affair was very tame. The document adopted is a fine treatise on "Evangelism and Morals."

One keen onlooker said that the teeth of the opposition had been drawn on Monday. Another said it looked to him not like a defeat of the opponents of the Permanent Committee on Social and Moral Welfare but like a rout.

4. *Co-operation and Union.* To the Assembly of 1939 the Permanent Committee on Co-operation and Union presented eight principles, approved by the U. S. A. Church, which might be a possible basis of further explorations relative to reunion. The committee then listed certain points that should be safeguarded in the event that the explorations were continued and asked instruction of the Assembly as to whether or not further explorations be carried forward.

The Assembly of 1939 sent down to the Presbyteries, without recommendation, this report, inviting a statement of any ideas that the Presbyteries might desire to express relative to its entire question of union.

To the Assembly of 1940 came the replies. Of our eighty-eight Presbyteries, two made no report, one declined to take action, one expressed dissatisfaction with the eight principles but said nothing relative to continued explorations, twenty-nine asked that the Permanent Committee on Co-operation and Union be dismissed, ten asked that the said committee be continued but merely as a committee on co-operation or, if it dealt with union, simply to receive and transmit to the Assembly proposals from other bodies, forty-five (a majority of all the Presbyteries) desired the continuation of the Permanent Committee on Co-operation and Union without indicating any wish for a change in its powers.

The action of the Presbyteries should be carefully studied. In eleven of our seventeen Synods a majority of the Presbyteries favored continued explorations. In only one Synod, namely Geor-

gia, were all Presbyteries opposed to further explorations toward union. In two Synods, namely Oklahoma and West Virginia, all the Presbyteries favored such continued explorations. The action of Presbyteries in Snedecor Memorial Synod (colored) is especially interesting. Of the four Presbyteries, one voted for dissolution of the present Permanent Committee on Co-operation and Union, one said that the eight principles submitted were not satisfactory but gave no advice as to continued explorations, two sent up no report. One would have thought that, other things being equal, our Negro Presbyteries would have favored reunion. It would be interesting to know just why two of them lined up as they did and two others remained silent.

The report of the Standing Committee on Foreign Relations, adopted by the Assembly, is as follows:

> "Your Committee has had before it the replies of the Presbyteries to the question on Union asked by the 1939 General Assembly and the Overtures relating to the same. We desire to explain to the Assembly that as a method of reaching a conclusion on the subject of the Committee on Co-operation and Union, the following procedure on motion from the floor was followed: We discussed in turn these propositions:
>
> First, Shall the Committee on Co-operation and Union be discontinued? Answered in the negative.
>
> Secondly, Shall the Committee be continued with its present powers and scope? Also answered in the negative.
>
> Thirdly, Shall the Committee be continued with changes and modification? This was made the subject of long consideration after which the following resolution was adopted unanimously, and is hereby presented to the Assembly:
>
> *WHEREAS,* the requested advice and instruction from the Presbyteries to the Assembly on the whole matter of the Committee on Co-operation and Union and its work show a majority in favor of the Committee being continued, and, *WHEREAS* some would have its work limited to co-operation and others would have certain restrictions in regard to Union, and,
>
> *WHEREAS,* there seems a large interest in and hope for finding ways and means of effecting a happy reunion at some time in the future;
>
> We recommend that the Committee on Co-operation and Union be continued with these purposes:
>
> 1. To stress co-operation with other Presbyterian bodies in an

effort to forward the Kingdom of our Christ and make it more fruitful in all good works;

2. To continue to explore in search of suitable ways and means of bringing into one body all the branches of our Presbyterian family. This door of hope must not be shut for such labors, neither should we become unduly hasty in these matters of eternal importance.

3. The Assembly instructs this Committee to safeguard the purity of doctrine, the properties of the churches and endowments, the theological seminaries and other educational institutions, the administration of Home Missions, the direction of Foreign Missions, supported by the respective synods, and the content of Sunday School literature, so that the synods, whether as present constituted or enlarged, will be the final authority in such matters."

The third recommendation appeared in the original report as a separate item in answer to an overture from Mobile Presbytery. One of the commissioners, who has been recognized as an opponent of union, offered it as an amendment here. His motion was seconded by another commissioner who is known to favor union. Thus it happily came to pass that a compromise measure was acceptable to both sides. The report as thus amended was adopted by a very large majority.

During the debate on this report it was moved as a substitute that our Assembly renew to the U. S. A. and other Presbyterian Churches its proposal of a Federation. Several years ago a committee of our Assembly worked out such a plan in detail, but it was not acceptable to the other Presbyterian bodies. The substitute was rejected by a significant vote of two hundred and twelve to sixty-five.

In the third recommendation the Assembly has answered the request of the Permanent Committee made to the 1939 Assembly as to whether or not it should continue its explorations along the line of the principles which it found were acceptable to the U. S. A. Church. In these articles re-organized Regional Synods, the size of which not yet determined, were to safeguard local self-government. Now the 1940 Assembly recognizes the Synod "whether as present constituted or enlarged" as a possible key to the problem but instructs its committee to safeguard certain points in which the Synods shall be given final authority. Their instructions are far-reaching and it may be difficult if not impossible to

secure agreement on all of them. However it is exactly in this direction that the thought of the Permanent Committee has been moving as seen in the list of topics that it declared must be considered if further explorations were carried forward (see Assembly's *Minutes,* 1939, p. 102).

The chief criticism of the eight principles has been to the effect that too large authority would be given to the new General Assembly. Our committee is now instructed to safeguard most carefully the authority of the Synods and necessarily to limit very decidedly the authority of the Assembly. As the conferences proceed, the Permanent Committee on Co-operation and Union will doubtless report from time to time to our Assemblies concerning each of these items in regard to which special instruction has been given. On some points agreement between the churches may be had quickly; on others there will necessarily be many exchanges of ideas before a common viewpoint can be reached.

Noteworthy in the discussion were these facts: (1) Not a bitter word against our brethren of other churches was spoken. (2) It was made clear that the word "organic" did not necessarily mean a swallow-up union. (3) Even the advocates of the Federation substitute, which was overwhelmingly defeated, said that organic union must be the ultimate goal.

It seems that on this great question the leadership of our church is coming slowly but steadily into agreement along three lines: (1) Our Southern Church is not at the present moment ready for reunion with the U. S. A. Church. (2) We must press vigorously and at once the work of co-operation, especially in our border Synods. (3) We must in an unhurried way and in a spirit of consideration one toward another work out a plan of reunion with the U. S. A. Church and, if possible, of union with other Presbyterian bodies.

The days were all too short for the great amount of business that came to the Assembly. Some things of necessity must be done by a committee with weeks and months in which to work.

The ad interim committee on Changes in the Confession of Faith and Catechism was continued and re-organized. In view of the fact that the former committee had not met to consider certain suggestions relative to the proposed changes that had been in-

formally submitted to the Presbyteries, namely, additional chapters "Of the Holy Spirit", "Of a Gospel", etc., these proposed changes were put into the hands of the re-organized committee. Doubtless recommendations will be made to the 1941 Assembly.

An ad interim committee of three, two members being lawyers, was appointed to investigate and to report on the ownership, status, etc., of Montreat.

An overture concerning Dispensationalism was placed on the docket of the 1941 Assembly. The report of the Standing Committee relative to this overture was presented late on Wednesday when many commissioners had left for home. Under these circumstances it seemed unwise to take action on so important a subject.

More significant than anything done by this church court was the fact of the Assembly itself. Today government is a supreme issue in the world. Thank God for a free Church in a free State.

OUR CHURCH AND THE NEGRO IN THE SOUTH

By the Rev. William Crowe, Jr., D. D.,
Pastor of the First Presbyterian Church,
Bluefield, West Virginia.

A background of the life of the Negro in the South was presented in the April number of the Review. There we observed the psychological reasons for the unfairness of Christian white people to the Negro, discussed the unreasonableness of certain types of racial discrimination and discovered various angles of approach to the race problem from the Christian point of view. We continue the discussion in this concluding article by giving special consideration to what our Presbyterian Church has done, is doing and ought to do for the Negroes in the South. For the information contained in this part of the study acknowledgment is made of material found in *Presbyterian Missions in The Southern United States* by Dr. Ernest Trice Thompson of Union Theological Seminary in Virginia; in volumes entitled *Near Neighbors* and *Other Men Labored* by Dr. Homer McMillan, Executive Secretary of Home Missions of our General Assembly; in a thesis written by Dr. W. M. Sikes of Stillman Institute, Tuscaloosa, Ala., and in letters from Dr. S. M. Tenney, late Curator of the Historical Foundation of the Presbyterian and Reformed Churches, Montreat, N. C.

The official church relationship that Presbyterians of the South have borne to their Negro neighbors is one that is difficult to portray. The difficulty arises from the fact that much of the church work done by white Presbyterians has been done through local white churches and the records of it have either not been kept at all or they are scattered throughout the entire denomination. No effort has ever been made to assemble them into any accurate history.

I. In Pre-War and Post-War Days

Religious work was carried on among Negroes in a variety of ways by Presbyterians prior to the War Between the States.

From the earliest times, slave-owning families had given to Negroes religious instruction. In sections where Negroes were numerous, Sunday Schools and churches were conducted for them. In 1829 what was known as the plantation system of mission work among Negroes was developed. Chapels were erected on the plantations and white ministers and laymen gave their time and talents to the religious needs of the slaves. Some white ministers gave all of their time to this work.

The progress of the Abolition movement and the fear of Negro revolt in the South gave rise to strict laws in most states regarding instruction to Negroes and their public assemblies. These laws hindered the progress of organized work among Negroes in many sections and caused a decrease in the concern of white people for the cause of Negro evangelization. Dr. Thompson points out, however, that "Southern Christians as a whole never gave over their attempts to instruct Negroes in the meaning of the gospel. Such instruction was provided in all of the cities and in most of the plantations of the South up to the time of the War between the States."

Most of the white churches throughout the South had sections reserved in them for Negro slaves. Practically all Negro Christians in the South belonged to churches conducted by white people. Dr. Tenney says that "many churches received Negroes into their membership, baptizing their children, marrying their youths, giving them pastoral care or attention, instructing them, recognizing them at the Lord's Table and even in the offices of the church." He refers specifically to the Old Stone Presbyterian Church, near Pendleton, S. C., which had two Negro elders. Dr. Tenney states that there are also records in the Historical Foundation of other churches that had Negro elders. He states, further, that "old records abound here which enter the names of Negroes on their church rolls and their children on the baptismal rolls mixed in with the names of the white families so that at times it is difficult to distinguish the racial identity. Not infrequently a master and a slave stood side by side with their children to be baptized." Dr. Thompson states that "Presbyterian ministers generally rendered faithful and diligent service to the Negro." The courts of

the church took frequent notice of these services and exhorted them to further endeavors.

Charleston, S. C., is famous for the Negro work that once existed there. Under the leadership of the First and Second Presbyterian Churches of that city a unique Negro church was developed. Dr. John B. Adger was its devoted minister from 1847 to 1851, when he left to become a professor in Columbia Seminary. Dr. John L. Girardeau later became pastor of the church and soon his fame as a preacher went far and wide. The people of Charleston built a large auditorium for his Negro congregations that would seat 1,500 persons. It had a section reserved for white people, who heard him gladly. The church was always crowded. Dr. Girardeau was one of the most gifted preachers and lovable pastors the Presbyterian Church has ever produced.

Our denomination was formed in 1861. Dr. Sikes states that immediately after the beginning of our Assembly the church began to make plans for Negro work far beyond its ability to support. "At almost every meeting of the Southern General Assembly for many years," he says, "plans were discussed and formed for the religious instruction of the Negro. The 1865 Assembly adopted a lengthy paper stating that neither the Christian relationship of the Negroes nor the responsibility of the whites to give them the gospel had been altered in the least by their new civil status. The Assembly recommended that wherever a church session or presbytery found a colored person possessed of suitable qualifications to preach he should be licensed as an exhorter among the colored people under the supervision of the body appointing him."

Considering the bitterness of the era during and immediately following the Civil War, it is remarkable that Southern Presbyterian zeal was so great for service to the Negro population.

II. Waning Enthusiasm

Although Southern Presbyterians of the post-war era were zealous for the evangelization of Negroes, before the close of the century their enthusiasm had been diminished to a surprising degree. The Rev. A. L. Phillips, D. D., Superintendent of Colored

Evangelization for the General Assembly from 1893 to 1898, complained of indifference to the Negro work on the part of the white church, and of some opposition. Dr. Sikes quotes from a pamphlet by Dr. James G. Snedecor in 1915 who held a position similar to that of Dr. Phillips. He wrote: "The zealous Phillips and the eloquent Lilly each gave of their best years to this cause. Their only disappointment, and that a heart-breaking one, was that the church failed to respond with the needed money."

The Presbyterian Church was not popular among Negroes from the start. It had requirements too strict for the Negro minister to meet, and, more to the point, an educated ministry did not appeal to the primitive ex-slave population. While the Presbyterians were waiting to develop a competent Negro ministry, or were using their white ministers for Negro mission work, the Methodists and Baptists were putting preachers into the field who caught the Negro imagination. Dr. Thompson thus quotes Bishop Tanner of the A. M. E. Church: "Presbyterianism strove to lift up without coming down, and while the good Presbyterian parson was writing his discourses, rounding off the sentences, the Methodist itinerate had given hell and damnation to his unrepentant hearers." Methodist and Baptist churches became increasingly popular among Negroes, and Presbyterian Negro churches became more and more rare. Presbyterian Negroes in 1861 numbered 31,000. There were only 1,322 Presbyterian Negroes in our Assembly in 1916. That was the year the Snedecor Memorial (Negro) Synod was formed as a part of our General Assembly. They reported 33 ministers and 46 churches. In 1939 they reported 39 ministers and 47 churches with 2,342 communicants. The Northern Presbyterian Church reported in 1939 that there were 24,000 Negro communicants in its Southern area. Even after the figures shown for both Assemblies are combined, the Negro Presbyterian constituency is smaller than it was in 1861.

It is unfortunate that the vision of sacrificial service to the Negro race once held by white Southern Presbyterians should have almost disappeared in the last sixty years. When it is realized that the race problem in the South is the most critical moral issue of our day, and that a successful program of evangelization such as Presbyterians hoped to build would have brought the two races

into constantly improving relations, the loss of vision seems tragic indeed.

III. Successful Negro Mission Work

The vision persists in a few widely scattered places today, and the General Assembly's Committee of Home Missions strives to meet the need wherever there is a body of Negro Presbyterians. When there are funds avilable to start new work among Negroes, the Committee always responds with appropriations.

Dr. McMillan points out that highly successful local missions are to be found in Richmond, Atlanta, Louisville and New Orleans. The Assembly's Committee co-operates in the support of these enterprises. The mission in Louisville, to which Dr. John Little has given his life, is one of the outstanding projects of its kind in the country. The white Christians in the city recently built a new plant for the mission at a cost of $100,000. There are other successful missions for Negroes supported entirely from funds raised in the communities where they are located. The mission in Nashville is notable among these.

The local missions supported independently or through the Assembly's co-operation are significant not only for the work they are doing but for the indication they give that every populous center in the South could be accomplishing the same things with some few consecrated Christian people to sponsor them. This type of Negro mission work is probably the most effective that can be offered by the Presbyterian Church today and there should be much more of it done than is now being done.

IV. Stillman Institute

A school for training Negro preachers was demanded by many church leaders from the earliest period of our denomination's existence. Dr. Sikes states that repeated overtures were sent to the General Assembly expressing the will of the church. In 1876 the Assembly appointed a committee to work toward the establishment of an institution for this purpose. Dr. Charles A. Stillman, pastor of the Presbyterian Church at Tuscaloosa, Ala., was

a member of this group. He became the central spirit of the committee and a school was started in Tuscaloosa. From this beginning has grown an institution that has a high school, a junior college, a theological seminary and a nurse's training school with a well-equipped hospital. The school trains teachers for public and private school service and gives industrial training, besides offering regular classical work. A letter from Mr. E. G. McGehee, Jr., Supervisor of Negro Education for the state of Alabama and dated October 4, 1939, states in part: "Stillman Institute was rated a Junior College, B Group, in 1937. Institutes in Class B do not meet one or more requirements of the Southern Association of Colleges and Secondary Schools for a Junior College, but the general quality of their work is such as to warrant the admission of their graduates to any senior college granting the Bachelor's degree. Graduates of Stillman are granted the same certificates for teaching that graduates from other recognized two-year colleges receive. He states also that "the institution is in better condition now than it has been at any previous time."

Mr. A. L. Jackson is the Principal of Stillman. He is a man of unusual business ability and has accomplished a great deal in the last few years with the meager funds at his command. The college has only a small endowment, most of which was given by one Charles Birthright, an ex-Negro slave. The school's other income is received from the Home Mission Committee of the Assembly and from what fees and tuition the students can pay. The white women of the Presbyterian Church have made two handsome gifts to the school, the administration building and the Nurse's Training School Building.

When one considers the vast mission needs of the South, embracing many races and many poverty stricken areas, it would seem that the Home Mission Committee of the Southern Presbyterian Church would have its abilities taxed to the utmost without having to run a college. Yet the Committee has found it possible to maintain Stillman Institute as a mission enterprise. We believe that Stillman is a credit to the Home Mission Committee. We do not see how the Committee has held the school together to say nothing of supplying resources and leadership for its constant improvement. However, it is one thing to say that the school is

creditable as a mission post and quite another to say that it represents the white Presbyterian's conception of Christian education. Obviously it does not do that. It would be more correct to say that it represents our conception of Negro education. If we really want the Negro to share with us the good things of this life, there is no reasonableness in our contentment with Stillman Institute as an inadequately equipped two-year college and preparatory school. We have measured our responsibility to white education by the millions of dollars and have been content with a few thousands for Negroes.

Another factor which complicates the problem of education for Presbyterian Negroes is the General Assembly's policy of administering the Student Loan Fund through the Committee of Christian Education and Ministerial Relief. The Committee maintains a Fund for the Assembly that is available, as far as it will go, to all worthy students of our denomination. However, the Assembly stipulates that students must attend our own denominational colleges in order to be eligible for this aid. Negro students usually come from homes that cannot give them money for college education. They should be given encouragement by their church to prepare themselves for lives of usefulness. However, the church does not offer them an opportunity for a complete college education. They apply for a student loan to attend a college of their choice and they are told that they cannot be given one unless they attend one of the church's colleges. But the church has no standard college for them. Negro ministerial students are assisted by the Fund to get degrees in non-Presbyterian colleges, since Stillman Institute cannot offer a degree, but students following other types of work receive no encouragement from their church. White Presbyterians, who are usually far more able to finance their education than Negroes, receive financial aid for their education regardless of whether or not they are candidates for the ministry because our church is well supplied with standard colleges for them. We realize that there are many problems involved in making loans to students and we admire the Executive Committee of Christian Education for the excellent results they have achieved in the student work of our denomination. We do feel, however, that it is not fair for the Assembly to have a rule

that certain Presbyterian students of good character and white skin are eligible for student aid but that other students from Southern Presbyterian churches, who also have good character but brown skin, are not eligible. The Assembly should permit the Committee to make exceptions for worthy Negro students, at least until the church sees its duty to establish a standard college for its Negro people.

V. An Awakening Interest

A questionnaire was sent to ministers of our church early last fall in which inquiries were made regarding the adequacy of our work for Negroes, about the Christian's responsibility for helping the Negro to achieve a fuller life in our society than he now enjoys, about the satisfactoriness of race relationships in the South and about the frequency of the ministers' discussing these matters with their congregations. Practically all of the ministers replied that they were convinced of the inadequacy of our Negro work. All of them agreed that Christian people have the responsibility for improving the Negro's social status. All of them agreed that race relationships in the South were far from satisfactory but most of them pointed out that they were improving. With only two or three exceptions the ministers stated that they rarely or never discussed these matters with their people. One of them said he would do it the following Sunday. Another said he had never given these matters much thought, had never discussed them with his people and that he did not have time two weeks after the questionnaire had come to give consideration to what he might do about it. I wish that I could give many of the responses written by these men. They were for the most part intelligent and sympathetic and, perhaps, prophetic.

There is some evidence to indicate a slight awakening in the church to this tragic racial situation. The responses to the questionnaire and the general attitude shown by most of the other ministers approached on this subject during the last four months give support to this belief. Further evidence should be found in the differences of opinion held by Presbyterians regarding the satisfactoriness of present race relationships. Until recent years there

was comparatively little disagreement on this subject. The traditional Southern view was almost universally held by our people. Now, however, the increasing divergence of thought is a good sign. It gives hope for the future. If the dawn has begun to break upon the conscience of our great people, then let the ministry and the church officers inform themselves about the Negro and his rights and go out among their people to speak of it as befits Christians.

Let us not think that we can delay our sympathy and courage indefinitely. The time is already at hand when we can lose the confidence of our Negro neighbors. Loss of their confidence may develop within our society a Godless minority group. And it may also mean the beginning of new suspicions and fears between the races which would permanently prevent the co-operation between two races that must forever be neighbors.

Listen, if you please, to the words of a few outstanding Negro leaders quoted from letters written to me in August and September of 1939. One of the best informed men in this country, a Negro, wrote: "I think the chief effect of the attitude of white Christians toward Negroes is to establish in their minds a double standard of truth. They have come to think that one must expect in this world professions and expressions of ideals which have nothing to do with conduct and consequently all truth has two sides, one an actual expression, the other a practical series of acts. Although the first may be of the highest and finest promise, the latter may be the most selfish and self-seeking. Back of all this as far as your church is concerned rises the fundamental fact that your church is an expression of economic organization, a group for social purposes with members composed of persons for the most part who receive a salary above the average and whose primary solicitude is to protect that interest. Whatever ethical action does not interfere with that income is permissible and encouraged and often exceedingly well done."

Another leader has written: "It is difficult in many Southern communities to persuade Negroes to listen to a white minister preach. They will come to an address but not to a sermon. They advise that they have lost faith in the white man's Christianity. . . . The people who impose double economic standards upon

Negroes when, for instance, a white teacher is paid a salary two-thirds higher than a Negro teacher, are Christians, often officials in the church. People who refuse to permit Negroes the ballot are not heathens but Christians. . . . The church has steadfastly avoided the zone of conflict where the race element was the consideration. Religious culture breaks down at the race line."

Another leader wrote: "In reference to your inquiry concerning the best move that white Southern churchmen could make toward giving Negroes of the South a fuller life, my answer is: put into practice, in every phase of life, the Christian principles upon which the church is founded." Still another leader wrote: "It should be emphasized that charity and philanthropy are very poor substitutes for justice."

VI. Concluding Observations

In summarizing this study several brief observations should be made. We have endeavored to show that Christian idealism demands a different relationship with other races than that which we maintain with the American Negro. We have explained how the failure to take our ideals seriously has affected tragically the entire framework of Negro life in America, and we suggest that this failure has had a far-reaching influence upon our own Christian integrity and spiritual impotence. We believe that our denomination has a proportionate responsibility to bear in assuming the blame for the past and present race relationships in the South. And if it is true, as we sometimes say in strictly Presbyterian circles, that Presbyterians exert more than their proportionate share of influence in shaping the ideals of community life, this vaunted truth only serves to give us the chief blame for the present situation.

The critical need of the Negro in the South is not a program of missionary activity projected by a white denomination. The crisis today calls for courageous white leaders to inspire white Christians with a real belief in Christian brotherhood. Mentioning it once a year in a sermon will not suffice, nor will making a hobby of the problem help the cause, but it must be widely and persistently championed. Christian people will listen sympa-

thetically even to ideas that are judgments upon them when those ideas are reasonably presented. Preachers do not have to be reformers or radicals to discuss with their people the sore spots of our everyday life which trouble, or ought to trouble, their souls.

A Southern leader wrote to me in connection with this study: "I cannot see how our preachers, if they have any spark of prophetic mission left within them, can fail to bring to the attention of their congregations the conditions of neglect and injustice relative to our Negro minority. These conditions, on every hand, challenge our most sacred Christian principles, our decency, our sense of justice and equally our self-interest. If the preachers only had the vision, the knowledge and the courage to take this course, there is no question but that in a few years' time they could build a public opinion which would rapidly improve these conditions."

We have called the need for changing the white Christian's attitude toward his Negro neighbor the "critical need" of the Negro today. It must precede a successful mission program. There is probably little effectiveness in preaching Christian brotherhood to people who know that those who supply the preacher's support do not believe the doctrine themselves. Negroes would probably flock to Christian churches, however, if they saw white Christians taking their religion seriously enough to become concerned about the injustices and unfair conditions that limit and crush Negro life.

The ministers and the laymen of our denomination need to study this great problem so that their hearts may be touched by the facts. We boast of knowing and understanding the Negro in the South, but we do not know him, nor do we understand the impact that the present conditions of his life are making upon his mind. The average Southerner knows almost nothing about the causes of lynching or the general frustration and humiliations of Negro life. He is hardly aware of the fact that his own Christian integrity is at stake in his racial attitudes. Southern Christians need information, then they will act. Christian church leaders must inform themselves about these matters so that they can help their people to face them.

Let us remember that the race problem of the first century

was an exceedingly trying one. The Jew hated the Samaritan. The Jew considered the Gentile with contempt. The Jew was superior to all other races. And the Christian church of the first century was led almost exclusively by Jews. However, they saw the impossible position they were in and had the courage to rectify their convictions in the light of their gospel. And now we pray for an apostolic revival among us. No doubt out spiritual power has been seriously curtailed by our unwillingness to face this difficult racial issue of the twentieth century. The revival we seek could be hastened by our following the example of those who made the first century an era of glory.

And now we bring this study to a close, conscious of the vast field left untouched and realizing the tremendous issues that are at stake. We close with the hope that each of us may have been persuaded to lead our friends and neighbors and our parishioners toward a Christ-like conception of the supreme worth of every human soul. "As ye would that men should do to you, do ye even so to them."

NEW MEANINGS FROM OLD SCRAPS OF PAPER

By the Rev. J. E. Cousar, Jr., D. D.,
Pastor of the First Presbyterian Church,
Covington, Virginia.

In order that we may see these "scraps of paper" in their proper perspective, we are asking permission to be allowed first to cast ourselves in the unfamiliar role of the narrator of a fantastic tale, somewhat after the manner of H. G. Wells, and with all proper apologies to him!

I. A Fantasy

Let us suppose that by the year 4000 A. D. the scholars of some great Asian culture which has grown up in that continent following the collapse of all European and Western civilizations have come to regard the literary remains of Albert Einstein as the foundation stone upon which all their achievements are built. It was this man, so they would say, whose theories had overthrown the older Newtonian ideas of physics and dynamics. To him they would acknowledge indebtedness for the discoveries which had made the use of atomic power possible. His ideas about time and space had inaugurated interplanetary travel by means of which the whole universe was in process of being explored. He had thus become, they would say, the founder of a new civilization, the man whose pioneering activity had opened to the human mind new and vaster realms of thought than had ever before been considered possible.

But there would still be some puzzling things about Einstein's writings. Of course they would long ago have been translated out of the English tongue into "Asian" by means of lexicons compiled from the productions of the older masters of English, such, for example, as Milton, Bunyan, Spencer and Shakespeare. As far as general meanings were concerned, there would be no radical difference of opinion. Still there would be words and expressions here and there which had eluded all efforts to make them "come

alive" in the translations. It would be felt that obscure meanings not known in the classical period of English literature had somehow got into the account of the life and labors of the old savant. There would be those who would think that perhaps this phenomenon was due largely to the fact that Einstein, sprung from an obscure branch of the white race known as the "Nordic," had been compelled to translate clumsily quite often from this his mother tongue, due to his own faulty knowledge of English. These scholars were well aware that this long-forgotten dialect had a genius for stringing together and compounding words and phrases. What would be more natural, therefore, than that such expressions as "ne'er-do-well" represented awkward attempts to transpose directly from "Nordic" into English? Others would consider it likely that the passing centuries had imported some new and provincial meaning into an expression like the "New Deal" which the great doctor was accustomed to use again and again. Still other students would conjecture whether the real solution of the puzzle might not lie in the supposition that the old professor had hit upon something so stupendous and revolutionary in its implications that the language of his time had to be expanded in order to become a fit vehicle for his ideas and for his thoughts.

And so, as time went on, schools of interpretation would arise and do battle with each other. Reputations for profundity would be made and lost as generations of scholars wrestled with the matter. And all the while the common man would stand on the sidelines and wonder what it was all about.

Then one day, out of a mound of sand located near the site of an ancient American city called Hollywood, apparently the centre of worship for some pleasure-cult, explorers unearthed a vault containing scraps of the fragile writing material used in that far-off time. The contents of the find were quite extensive and varied in character. There were fragments of letters of a college girl to her best boy friend; a few tax receipts; a composition on radio written by a seventh grade school boy; some pages from a novel by a man of letters contemporaneous with Einstein named Scott Fitzgerald; a scrap of newspaper containing some want ads and stock reports and a few torn leaves of a periodical called *Time*.

All this would be of little interest at first save to the paper

manufacturers of the day, who would compare with satisfaction their own superior product with this crude material. Finally some one might undertake to translate the documents themselves. Then it would begin to be manifest that all former theories about Einstein's style and language were in need of drastic revision if they would fit the facts now being brought to light. It would be plain now that he had employed as a vehicle for his thought a dialect which had changed marvelously since the days of the classicists. Such compounded expressions as "ne'er-do-well" and "drop in the bucket" would appear not to be of "Nordic" derivation at all but exceedingly homely idioms understood by even the man of the street. "New Deal' would now be robbed of its supposed connection with the golden age of English literature and would appear in its true light as a slang term applied to a political philosophy in vogue during the reign of a mighty monarch named Roosevelt II. Even words which had long worn about them a halo of reverence because of their supposed "transfiguration" from contact with the "new learning" would now be found to belong in the mouths of the callow youth of the year 2000 A. D. Some philologist might even discover to his consternation that the semi-illiterate letter of the college girl had actually contained a sentence in which she sought to assure the object of her interest as to the state of her feeling for him by writing that she loved him "relativity speaking"!

II. Fascinating Finds

Now, with large and charitable allowance for exaggeration in the "parable," it is after some such fashion as this that the "new meanings from old scraps of paper," as we have chosen to call the papyri, have broken in upon us. What is papyrus and what are the papyri? The former term is the name of a coarse grade of paper manufactured chiefly in Egypt as early as 4000 B. C. and carried by traders into almost every corner of the then known world. Made by a well-known process from the pith of probably the same "bulrushes" as were used in weaving Moses' basket-ark, it became the chief writing material of all the ancient civilized nations. At least one manuscript written on papyrus is now in ex-

istence which is dated about the year 3600 B. C. Apparently composed of the most fragile sort of material imaginable, very brittle and so quickly ruined by moisture that not a single scrap is known to have survived in Europe or Asia save for a few calcined rolls discovered in the ashes of Herculaneum and another small group mentioned elsewhere in this paper, manuscripts written on this paper have nevertheless been preserved in the dry sands of Egypt in almost unbelievable quantities. By far the larger number of the papyri have been dug out of rubbish heaps near old Egyptian cities, like Oxyrhynchus, where the ancients were accustomed to dump their waste baskets and to empty out the discarded contents of their letter files. Many have been recovered from cartonnages—mummy cases, made by gluing layers of waste papyrus together and pressing them into shape while still moist, somewhat after the manner in which the papier-maché of present-day commercial use is made. Not a few which have come from the ruins of Crocodilopolis, "Crocodile City," were used by ancient taxidermists to stuff the hides of these "leviathans of the deep," whom the Egyptians revered as sacred and whose bodies they preserved in vast cemeteries. Actually some of these documents, once upon a time, served as inner "fillers" for sandal soles which unscrupulous manufacturers of that day, in anticipation of modern practice, doubtless palmed off on unsuspecting purchasers as "solid leather!"

It would be a story too long to be told here were one to attempt to speak of the papyrus documents which have come down to us written in many of the beautiful old native scripts of Egypt. For our present purpose we must confine ourselves to those in Greek, dating from about the third century B. C. to the fifth century A. D., giving especial attention to the manuscripts of the non-literary koiné, or everyday Greek tongue of the time.

But what is this dialect and how did it happen to be spoken in Egypt, which was not the land of its birth? For its widespread use we have to thank the driving ambition of Alexander the Great. That tireless genius, in the fourth century before the Christian era, so thoroughly domesticated his mother tongue in all lands which he had conquered that, as Moulton has remarked, "in the first century of our era, Greek covered a far larger proportion of

the civilized world than even English does today."[1] Even in Rome it became possible at an early time for a man to live and to carry on his business with only a little knowledge of Latin provided he could speak the Greek tongue. But the mother tongue of Alexander was far removed from the Greek of Plato and Aristotle. The classic dialect, the Attic, had not gone forth conquering and to conquer without paying the costs which compromise and adaptation inevitably exact. Through many contacts and by much absorption it had been subtly changed from the stately, noble speech of the gods of Mt. Olympus to the homely, everyday speech of the common man, equally intelligible in the bazaars of Alexandria and on the streets of Jerusalem and Rome. As Rome prepared the world for the coming of the Lord by subjecting it under one iron rule, so Greece performed an equally valuable service by imposing one common speech upon all nations to which His gospel was to be preached.

Let us not think, however, that these papyrus documents were discovered only yesterday. As a matter of fact, the first of them were brought to light in 1752, more than one hundred and eighty years ago. But the honor of having discovered the fact that they had an important bearing upon the understanding of the Greek Bible must be reserved for Dr. Adolf Deissman of Berlin, who died only about three years ago. "While still a pastor at Marburg, Dr. (then Mr.) Deissman happened one day to be turning over in the University of Heidelberg a new section of a volume containing transcripts from a collection of Greek Papyri at Berlin. And as he read he was suddenly struck by the likeness of the language of these papyri to the language of the Greek New Testament. Further study deepened in his mind the extent of this likeness, and he realized that he held in his hand the real key to the old problem."[2]

Since that day more than forty years ago, interest in this branch of archaeology has grown by leaps and bounds as the number of recovered papyri has mounted into the tens of thousands. Every-

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[1] J. H. Moulton, *A Grammar of New Testament Greek*, vol. I, p. 5. T. & T. Clark, Edinburgh.

[2] J. H. Moulton and George Milligan, *The Vocabulary of the Greek Testament*, General Introduction, p. xi. Hodder and Stoughton, London.

thing that has been brought to light, however, has but served to confirm the German scholar's epoch-making surmise. Increasingly it has become apparent that the Greek of the New Testament, far from being an isolated dialect or a "language of the Holy Ghost," as one German scholar once called it, was the ordinary vernacular Greek of the period. The vehicle chosen by God to bear abroad His new oracles is now seen to be but the language of everyday life as the "common people" of our Lord's day, who heard Him gladly, spake it, the koiné, or Common Greek of the Graeco-Roman world.

III. New Light Upon the Word

What, now, are some of these "new meanings" which those of us who are busy pastors can get from reading these ancient documents, either in translations or, if we wish to be industrious, in the originals themselves? What help can they give us toward securing a better working knowledge of our Greek Testaments? First of all, we would mention the new and fresh light which they shed upon the people who produced them. The artlessness with which they are composed, due to the very fact that their authors never expected them to be read by any save the eyes of those for whom they were first intended, serves to make them all the more interesting to us. It is as though someone with a candid camera had wandered through Judea and Galilee and Asia Minor in the first century of the Christian era and had "snapped" at random scenes in the moving events of the time or even the faces of individual men and women in the shadowy throngs gathered to attend a feast or to behold a miracle or to stone a messenger of the Lord.

If one has been disposed to question the correctness of Luke's assertion that "all went to be taxed, everyone into his own city" (Luke 2:3), he can now read the original of just such an official order wherein it is set forth that "it is necessary to compel all those who for any cause whatsoever are residing out of their nomes to return to their own homes that they may carry out the regular order of the census."[3] Such a return itself has been pre-

[3]George Milligan, *Selections from the Greek Papyri*, p. 73. Cambridge University Press, London.

served and, stranger still, a certificate of birth such as may have been filed by Joseph and Mary for the Christ child: "From Ischyras . . . and from his wife Thaisarion: We give notice of the son born to us mutually, Ischyras, who is aged 1 year in the present 14th year of Antoninus Caesar the Lord."[4]

The Slaughter of the Innocents and the earlier heartless cruelty of the Egyptian Pharaoh to His brethren according to the flesh in ordering that all the male children should be killed find striking illustration in the letter of another Egyptian, a laborer, by name Hilarion, to Alis, his wife, an expectant mother, written, significantly enough, in the year 1 B. C.; "If—good luck to you—you bear a child, if it is a boy, let it live; if it is a girl, cast it out."[5] Perhaps the boys among whom our Lord grew up in wicked Nazareth were about as naughty as Theon, Junior, who, angry because he had been denied permission to go to Alexandria with his father, writes him in this strain: "If you refuse to take me along with you to Alexandria, I won't write you a letter, or speak to you, or wish you health. But you did a fine thing! You sent me gifts, great ones, husks!! If you do not send, I won't eat, won't drink. There now! I pray for your health."[6]

To cite still further instances. The soldier to whom John preached is seen here also, proud of his new Roman name, sending home along with his letter to his father a picture of himself in uniform—a similar one, painted with colored wax, now hangs on the walls of the Museum of the University of Pennsylvania in Philadelphia and was seen by us some months ago. But perhaps, because he is such a young soldier and not yet spoiled by the moral laxness of military life, he seems "content with his wages," his "three gold pieces" received as "traveling money from Caesar."[7] The prodigal son stands before us in his rags and nakedness: he acknowledges that he has sinned but, instead of returning to his father's house with confession upon his lips, he writes to his mother, asking that she be reconciled to him and also complaining biterly because a certain Postumus has played the

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[4]George Milligan, *Selections from the Greek Papyri*, pp. 81-82.
[5]*Ibid.*, p. 33.
[6]*Ibid.*, pp. 102-103.
[7]*Ibid.*, p. 91.

part of a tattle-tale and "unseasonably related all to you."[8] Invitations to dinner are found in great profusion, not only the kind which our Lord accepted on many occasions but also the sort which later were to become such stumbling blocks to many of the Christians who were in Corinth: "Antoninus . . . invites you to dine with him at the table of the Lord Serapis in the house of Claudius Serapion on the 16th at 9:00 o'clock."[9] And for an unforgettable picture of what the "sorrow of the world" is, the grief of "those who have no hope," that which our Lord came to dissipate by His glorious triumph over the grave, read the pathetic so-called letter of consolation which a certain Irene writes to her friends, Taonnophris and her husband Philon, who are mourning the loss of a beloved son: "But truly there is nothing anyone can do in the face of such things."[10] What better background could one ask than this upon which to paint the Christian hope of the resurrection of the dead?

But this is not all. For the exegete who would recapture the exact impression produced in the minds of those who heard the sermons of the Lord or read the letters of Paul—and who can doubt that just such meanings are those which the Holy Spirit would have us to receive?—the papyri richly repay the closest possible study. Whether this be by the use of such standardized helps as Souter's or Abbott-Smith's Lexicons or Moulton and Milligan's more pretentious *Vocabulary of the Greek New Testament* or, better still, through the study of such epoch-making works on the papyri as Deissman's *Light from the Ancient East* and his *Bible Studies* or, best of all, in the reading of the texts themselves, one can confidently expect to glean rich treasure for sermon-building which will amply repay all the labor involved. *Word Pictures in the New Testament* by Dr. A. T. Robertson, the first attempt to use the papyri on a large scale in a commentary, might also be mentioned here.

We may be pardoned for mentioning a few such "new meanings" which we have used recently in our own sermons. When our Lord told the Twelve to "provide neither gold, nor

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[8]George Milligan, *Selections from the Greek Papyri*, p. 94.
[9]*Ibid.*, p. 97.
[10]*Ibid.*, p. 96.

silver, nor brass, in your purses; nor scrip for your journey" (Matthew 10:9-10), what did He mean? We had supposed that these terms were but designations for different types of money then current in the land. Now we know that the verb "provide," as used in the papyri, means usually "to accumulate in business." "Scrip" is found not to be merely a "wallet," as Thayer defines it, but a "collecting-bag" such as the Syrian beggar-priests of pagan cults used. The Christian messenger, therefore, is not to be a "self-supporting missionary," though local conditions may require an exception of Paul in Corinth, nor is he to become a "mendicant friar." He is to look to the Lord alone who knows that his labor is worthwhile and will make all necessary provision for him. In Colossians 2:14, the A. V. reads, "blotting out the hand-writing of ordinances that was against us"—a figure of speech somewhat difficult to make intelligible to a modern audience. Now we know that the verb translated "blotting out" is a technical one, describing the process of "rubbing out" the writing on a papyrus sheet with a wet rag or perhaps even with the ball of a moistened thumb, and that the "handwriting" is either a "signature" or a "certificate of debt." Papyri, when once used, could either be "crossed out" by making two or three strokes across the writing with a pen and thrown away as useless or they could be "rubbed out" and again used to bear a message. God has not "crossed out" our "certificate of debt" to keep the moral law upon pain of death or our "signature" thereto: He has "rubbed it out" so that there is no longer any trace of it and He has written His name upon our hearts that we might be living epistles, "known and read of all men." For hundreds of years we have used the philosophic Attic term "substance" to translate *hupostasis* in Hebrews 11:1. But an old stone casket, containing a number of documents apparently sent by a matron named Dionysia to the prefect of her province to provide legal basis for an appeal from the judgment of a lower court concerning some property, is now recovered from the sand. Along with these papers there is a covering letter containing these words: "In order that my Lord, the Prefect, may know that my claim to this property is just, I enclose my *hupostasis.*" And this is found to consist of nothing more nor less than *title-deeds!* "Now faith is the *title-deed* of things

hoped for," we read, and even the tired business man knows what we are talking about.

Here also should be mentioned the contribution which the papyri have made to the solving of the question of "Hebraisms" in the text. Grammarians of a past generation, harassed by peculiar words and queer constructions for which no examples could be found in all Greek literature then extant, were accustomed to flee to this most conveniently placed city of refuge when pursued by the avenging classicists. If Paul seemed to have "slipped" as to both number and gender in Philippians 2:1 by using a singular masculine pronoun with two plural nouns, one neuter and the other masculine, Lightfoot, with unanimous textual evidence against him, could only shake his head sadly and remark: "Nevertheless it seems hardly possible that St. Paul could have intended so to write."[11] And when John in Revelation 1:20 uses the accusative case for "candlesticks" when he ought to have employed the genitive, the explanatory suspicion that both these men may not have been as well grounded in Greek as they were in their common mother tongue begins to assume very tangible shape. But now the papyri have come to the rescue by giving us plentiful examples of just such usages as these in the vernacular of the day. And this "charitable" act they have performed so many times that the number of "Hebraisims," once placed at five hundred, has been reduced to about fifty, with prospect of still further curtailment as the documents continue to come to light. What has been said of "Hebraisims" could be repeated regarding many another word hitherto without classic parallel and hence regarded with suspicion as of "Biblical" or apostolic coinage.

IV. Other Gains

What has been said thus far about the papyri is doubtless more or less familiar and perhaps we should ask indulgence for having gone over so much old ground. We wish to speak in conclusion, however, of a new field in which the papyri are rapidly assuming an importance hitherto not suspected. This is a use con-

[11] J. B. Lightfoot, *St. Paul's Epistle to the Philippians,* p. 108. Macmillan and Company, Ltd., London.

cerning which our introductory "parable" will give us by way of illustration not so much as a hint!

Until about nine years ago very few Biblical papyri had been discovered. Those few which had been brought to light were mostly of later date than the great uncial manuscripts of the New Testament or else were so fragmentary in character that small use could be made of them for textual emendation. The oldest of them all was the fragment of Matthew 1, discovered at Oxyrhynchus in 1896 and now in the Museum of the University of Pennsylvania. True, it was dated about one hundred years earlier than either the Vaticanus or the Sinaiticus manuscript and it did not agree in its entirety with either of them, but there could not be much interest aroused in a few verbal changes in the genealogical table which it contained in part. There were also two sets of *Logia,* the so-called "Sayings of Jesus," found about the same time. Discussion about these was the order of the day for a time but the certainty that they were written long after the Gospels and that they contained but little that might suggest an actual addition to the canon soon sufficed to bring most of it to an end. But in more recent years, especially since 1931, the world of scholars has been kept on tiptoe with expectancy as larger and much older documents have begun to appear.

Three of these discoveries, though not extensive enough in size to contribute very much to the science of textual criticism, are yet of far-reaching importance. At least two of them are nothing less than decisive in determining the date of composition of one of the most fought-over books in the New Testament—the Gospel of John. The first of these is the fragment of an "Unknown Gospel," containing two leaves and a part of another, now in the British Museum and acquired by it in the summer of 1934. These give apparently six episodes in the life of Christ. Two of them are definitely based on John's Gospel; two others show unmistakable Johannine influence; the sources of another seem to be the Synoptics, and one, which is quite fragmentary and uncertain even after the attempted restoration, relates an incident which has no parallel in the canonical literature. The unnamed editors from the British Museum believe that "it was of comparatively early

date, most likely before the end of the first century."[12] Dr. C. H. Dodd, while unwilling to put it quite so far back, says that a date early in the second century is likely.[13] F. B. Clogg in his recent book, *An Introduction to the New Testament* (1937), says of this (p. 273): "It seems not unlikely that one of the fragments of papyri recently edited from the British Museum is a copy of a gospel not later than c. 110-130 and that the writer of this used John's Gospel."

Now consider this fragment and these estimates of its date of writing and its time of composition—the latter would more than likely be much earlier than the former—in the light of the second discovery we shall now mention. This is a tiny fragment, measuring less than three inches square, containing verses from the 18th chapter of the Gospel of John and now in the John Rylands Library of Manchester University, England. It was discovered in 1935. Five of the world's most eminent papyrologists —Mr. C. H. Roberts, its editor, of Oxford University, Sir Frederick Kenyon and Dr. H. Idris Bell of the British Museum and Drs. Adolf Deissman and W. Schubart of Berlin—have concurred unanimously in assigning its writing to the early part of the second century A. D.[14] Schubart, indeed, refers to certain features which might indicate a date as early as the closing decade of the first century, making it incontestibly the oldest known manuscript of the Greek New Testament, not less than two hundred years older than either the Vatican or the Sinai codex. Now consider how startling the implication of all this is. If we allow for a total "time lag" of fifteen or twenty years between the time it was produced in Ephesus, copied there or in Alexandria and carried into upper Egypt where it was found—and this period is but half as long as scholars have allowed in other similar cases—we shall have a date certainly well within the limits which conservative opinion has set for its composition by John himself! In other words, by 130 or 150 A. D. at the outside, let us say, the Gospel of John was already so well known that what we would perhaps call a

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[12] C. H. Dodd, *A New Gospel*, p. 37. Manchester University Press, Manchester, England.

[13] *Ibid.*, p. 37.

[14] C. H. Roberts, *An Unpublished Fragment of the Fourth Gospel*, pp. 14 and 16. Manchester University Press, Manchester, England.

"commentary" upon it had been written and was being circulated in one of the more remote sections of Egypt. Truly, as Dr. Deissman himself states in a letter to *The British Weekly* for December 12, 1935, . . . "A number of hypotheses about the alleged late composition of the Gospel of John (notably representatives of the Tübigen school place it about the year 170) must now be recognized as hot-house plants which will quickly fade away." That vague figure, "the Presbyter John," long-time friend and stand-by for the more radical of the textual critics, will now have to take his place with other legendary figures like Santa Claus and Rip Van Winkle.

The third of these discoveries, while perhaps not so important as evidence for deciding the date of composition of the book from which it is taken, is of absorbing interest to us because of the strange story of how it came to be found and also because of its great antiquity. The John Rylands Library in 1917 acquired a number of papyri among which were two scraps from an Egyptian mummy-case or cartonnage. For nearly twenty years they lay unnoticed in an envelope. An effort was then made to remove the glue by which they were tightly held together—a procedure which was not successful until they had been subjected to heroic treatment by being thrust into boiling water. Quite a number of fragments were then disclosed: a scrap containing what seems to have been an ancient tragedy by some unknown author; another, probably of a historical work; a larger piece, badly mutilated, apparently lyric verse; an account, listing several names, and a number of smaller fragments written in Demotic script. But, what is more interesting to us, twisted together with a portion of Homer's *Iliad,* Book I, was an unusually handsome manuscript containing portions of Deuteronomy, chapters 23, 24, 25, 26 and 28, all written in a formal "book hand, stylized and careful and of considerable elegance." But this copy of a part of the Bible had evidently fallen on evil days, for the back of it had been used for some sort of memorandum before being thrown away and converted into a funerary "rag." Perhaps we can find grace to forgive this rude and profane way of handling the Book when we know that these other "scraps" and accounts have assisted the scholars in assigning an approximate date to this bit of the Penta-

teuch. They place it without much hesitation in the middle of the *second century B. C.*[15] Thus we now have a section of the Septuagint dated two hundred years earlier than any portion hitherto known and nearly eleven hundred years older than the most ancient Hebrew manuscript of the Old Testament. This is, accordingly, the oldest known part of the Word of God in any tongue today.

In addition to these "scraps" which have been of so much help in arriving at the dates of composition of various books of the Bible, recent years have witnessed also extensive finds which bid fair to have an important bearing upon textual criticism. *The London Times* of November 19, 1931, announced the purchase of a group of twelve (later study indicated that they were but eleven in number) papyrus manuscripts by Mr. A. Chester Beatty, formerly an American millionaire but now a British subject. These comprise about 240 leaves in all, (twice that many pages), some badly mutilated, some in good condition but all more or less broken in places, as is usually the case with all papyri. How sensational was this discovery is indicated by a list of the contents. These documents contained portions of the Old Testament books of Genesis, Numbers, Deuteronomy, Esther, Isaiah, Jeremiah, Ezekiel and Daniel; parts of all four Gospels and Acts; portions of six chapters from Romans; parts of Philippians, Colossians and I Thessalonians and a continuous third of the Book of Revelation, besides sections of the non-canonical books of Ecclesiasticus and Enoch and a hitherto unknown Homily by a second century writer, Melito of Sardis! The oldest of these, the codex of Numbers and Deuteronomy, is dated in the first half of the second century A. D. Internal evidence indicates that this is a Christian production, the name Joshua being written the same as the abbreviated form of the name Jesus—a practice which did not begin till in the early Christian centuries. The Gospels and Acts probably belong in the first half of the third century, as do also the Pauline Epistles, and the Revelation is tentatively placed late in the same century. The Book of Enoch and the Homily are the most recent of all, being dated in the fourth or perhaps the fifth century

[15] C. H. Roberts, *Two Biblical Papyri*, p. 24. Manchester University Press, Manchester, England.

of our era. These have all been collated with other chief texts and are now being made available in a beautifully printed edition.

What effect such a discovery as this will inevitably have in the field of the scholarship having to do with the reconstruction of the original autographs will be seen immediately when both the dates of composition of the various parts and the amount of material now available are taken under consideration. Here is evidence for a text, at least for some of it, more than two hundred years older than the two codices upon which chief reliance has been put in time past. The editor, Sir Frederick Kenyon, says of the Genesis document: "The book of Genesis is, of all the books of the Bible, the one to which the Chester Beatty collection contributes the greatest amount of material. There are two substantial manuscripts of it, which between them, apart from local mutilations, cover the entire book with the exception of the first eight chapters and the last four. This is the more fortunate, because this book is almost wholly wanting in the two oldest vellum manuscripts of the Septuagint."[16]

Anything like even a partial account of the light these manuscripts shed upon the problems of Old and New Testament criticism can not be attempted here for more reasons than lack of time and space. Dr. J. Gresham Machen, who examined the text of the Gospels and Acts, said that it "is not at all revolutionary."[17] He asserts that the new readings, i. e., those found here and not contained in any previously known witness to the text of the New Testament, seem unimportant. Kenyon states that "the first and most important conclusion derived from the examination of them is the satisfactory one that they confirm the essential soundness of the existing texts. No striking or fundamental variation is shown either in the Old or the New Testament."[18] Doubtless much careful study will have to be done by competent scholars in the years to come before we shall be able to profit to the fullest extent from this monumental find.

The only other extensive discovery of Biblical papyri of which

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[16]*The Chester Beatty Biblical Papyri,* Fasc. IV., p. v. Sir Frederick Kenyon, Editor. Emery Walker, Limited, London.

[17]J. Gresham Machen in *Christianity Today,* September, 1933, p. 13.

[18]*The Chester Beatty Biblical Papyri,* Fasc. I., p. 15 (above).

we have any knowledge occurred in February, 1936. A letter from the publishers states that it consisted of 76 leaves of the Epistles of Paul, 40 leaves of which were acquired by Mr. Beatty and the remainder by the University of Michigan. These two collections have been combined with the original ten leaves of Pauline Epistles mentioned above and have now been published as a Supplement to Fascicule III of the Chester Beatty Biblical Payri. This would appear to be as epoch-making as the original find, since we now have in this volume nearly the whole of the Pauline Epistles except the Pastorals.

Of interest also, because it is the first recorded find of papyri in the Holy Land, is the discovery by the Colt Expedition of the British School of Archaeology in 1936 at El-Auja el Hafia, not far from Gaza, of a number of papyri in Greek and Arabic dating back to the sixth or seventh century A. D.[19] None of these would seem to have any decisive bearing on the New Testament, though a fragment of the life or martyrdom of St. George has been identified among them. At least they suggest that the field in which the papyrologist works may be extended geographically in the near future. Who can say but that other men besides Jeremiah may have entrusted their "evidences of purchase" to an "earthen vessel, that they may continue many days?"

V. What of the Future?

What more can we expect in the future? Can we hope that some day original autographs themselves may be unearthed? These discoveries have shown that there is now nothing physically impossible in this but the probabilities are decidedly against it. It is much more likely that the first copies, even if any of them ever reached Egypt, were literally worn out by much reverent handling before the preservative sands could get a chance at them. But even though we shall be denied this boon for which many earnest hearts have longed, faith is still bright that Egypt, or even Palestine, may yet bring forth rich and golden treasures for the glory of the Lord and the confirmation of His Word. Numerous manu-

[19] *The Journal of Egyptian Archaeology,* Vol. XXII (1936), p. 214. The Egypt Exploration Society, London.

scripts await the patient touch of the restorer. Dr. B. P. Grenfell said in 1921 that there were still eighty packing boxes full of papyri in Queen's College, Oxford, as yet unrolled and unexamined.[20] There are still many sand-hills in Egypt and no one can prophesy what an uncovered dumpheap may reveal. Is it too much to believe that we may soon have the vexing questions which center around the concluding verses of Mark's Gospel settled to the satisfaction of all? Eusebius, let it be remembered, says that John Mark was the first to preach the gospel in Egypt. And can we not hope also that the doubts which some have felt lest II Peter be a "pseudepigraph"—we had almost said, a "pious fraud"—may be as effectively obliterated some glad day by the unearthing of a scrap which shall do for Cephas what the little "scraps" we have been discussing above have done so effectively for his friend John?

After all, even if we never live to see any of these cherished desires fulfilled, we still have a Word which can not be broken and a Sword whose edge has never been turned. What more can we ask? "There is not one jot or one tittle written in Scripture, which does not work its own work for those who know how to use the force of the words which have been written" (Origen).

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[20]B. P. Grenfell, *The Present Position of Papyrology*, p. 3. Manchester University Press, Manchester, England.

THE PLACE OF FACT IN THE CHRISTIAN FAITH

Inaugural Address delivered by

THE REV. W. B. MCILWAINE, B. D.,
As Professor of the Old Testament Language and Literature, Central Theological Seminary, Kobe, Japan.

In discussing this subject it is first necessary for us to make clear its meaning. To begin with, what is meant by "the Christian faith?" It can mean the content of the faith of the Christian, i. e., what he believes about God, Christ, his relation to God in Christ, etc. Going beyond that, it can mean what is held in common by all Christians, or it can even be made to include the variations of that faith in all times and groups within the church. Or it can mean the Christian's subjective faith, the outgoing of his soul in faith toward God through Christ. Today I wish to consider it both as the content of faith, the body of truth the Christian believes, and as his subjective faith. In line with I Corinthians 15:12, it includes the gospel preached, received, upon which Christians take their stand, by which they are saved; also the active element of receiving or believing. And by "fact" I mean truth in so far as it is an object of direct experience. Therefore my discussion is concerned with the position occupied or the part played by the objects of direct experience both in the body of truth believed by the Christian and in his believing.

This is a matter, I believe, of peculiar importance in Japan today, and that for two reasons. First of these is the idea found in the background of Buddhist thought common to nearly all Japanese that in religious matters it is not the content of faith that matters but the presence of subjective religious faith—that the reliability of the content of faith resides in its being believed, any factual elements that may be present being of no more importance than the speculative elements. Second is the reinforcement of this view by European philosophy and modern Christian theology. For example, the Kantian view is that direct knowledge of God is impossible, therefore the practical reason is the only reliable

guide in religious matters, and even its propositions are not susceptible of rational proof, but must be accepted by faith. In theology the Schleiermachian idea is that it is not a body of truth believed but the experience of the believing soul that is the norm of theology. In an attempt to escape from the subjectivism of this view, the Ritschlian view places the norm in the "value judgments" of the Christian in regard to the facts placed before him for belief, especially those having to do with Jesus as the founder of the Kingdom of God. But these value judgments are considered valid, not because they stand on the reality of supposed facts, but because they commend themselves for their practical religious value. Or there is the Barthian view that places the source of authority in the special use by the Holy Spirit of "proclamation" (whether the words of a man today or in the past, or the words of Scripture) at a given moment to a given individual, but not in any truth resident in the words themselves. Nor should we overlook the avowedly very pious view that places the judgment of religious truth in the spirit as distinct from the soul of the Christian and finds the norm of faith in the experience of this spirit.

All of these views are essentially aspects of a view that I would state as follows: Inasmuch as religious faith is concerned primarily with something transcending ordinary facts, neither its basis nor the norm of its validity is to be found in fact but in some other factor involved in faith. As we have seen, this may be reason, emotional experience, moral judgments, the proclamation of God to the soul, a special element in the Christian's nature, or whatever the particular individual holding this view chooses to name.

In opposition to this I would maintain that just as fact is the basis and norm of knowledge, so it is of the content and therefore of the validity of religious faith, our present concern being principally with the Christian faith. Beyond this it is my purpose to show that because of certain special considerations the Christion faith must be obtained through fact and its truth rest for us on fact. I shall also discuss the availability for us today of the necessary facts.

First of all, we observe the general recognition that the source

and basis of knowledge is fact. Facts are experienced through the senses, perceived and correlated by the mind by means of recognized subconscious processes and dealt with by the reason in accordance with known principles. Knowledge obtained in this way is considered to be true, because facts, which are in themselves considered to be true, are by honest logical processes interrelated into the object of knowledge.

When it comes to religious matters, is there any reason for thinking that the processes of thought and judgment cannot or should not be applied? The reason often advanced for saying that they cannot be so applied is that the object of religious knowledge and faith is God Himself, and that man the finite cannot know the infinite. We are told that knowledge of God is necessarily negative—He is infinite, not-ending, unchangeable;—or, though one admits the possibility of some positive knowledge, that even so it is incomplete and therefore not really known; again that we know only phenomena and through our relation to phenomena, or that our knowledge is by analogy; so after all God cannot be really known.

But at the very core of the Christian faith is the idea that although God is unknowable to man's search, yet He has revealed Himself in the world of phenomena, and that it is not only possible to know Him but man's duty to know Him. "That which is known of God is manifest in them; for God manifested it unto them. For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity" (Romans 1:19, 20); "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me" (John 5:39); "And this is life eternal, that they should know thee the only true God, and Him whom Thou didst send, even Jesus Christ" (John 17:3). The very fact of the threefold revelation of God, in nature, Scripture and the incarnation, states with positive emphasis that the knowledge of God is made available to man by the same means as man must use in obtaining any knowledge. (Do not misunderstand me to say that nothing else is needed, but I do say that the revelation is provided in the form necessary for apprehension by these means and that these

means are necessary in order to obtain the knowledge). So if man cannot of himself know the Infinite, he still can know as much of Him as He reveals to him; and even if the knowledge is incomplete, it is as real as his knowledge of electricity, or of himself, or of other men, which also is incomplete. For if all we know of anything is phenomena, facts, mediated through our senses and perceptions and known by analogy, we can as truly know as much of God as He has revealed through phenomena as we do of anything else.

It is for this reason that men are responsible for their knowledge of God. It is not merely that men are morally bound to believe in and obey God their Creator because He is their Creator, supreme, perfect, and good, but that God has provided the means of knowing Him through the channels used in acquiring other knowledge.

But it may be objected that knowledge of God is not really knowledge but faith, because He is not directly knowable, while the objects of other knowledge are. But are other things directly knowable, and is not knowledge of them too a matter of faith? In everyday life we take for granted that our consciousness interprets to us things and events as they really are. Only on this supposition is thought, rational communication or even intelligent action possible. Everyday life is made up of our belief that facts, events, things, are real, and of our adjustments to them as real. We also take for granted or come to believe by induction that the world is orderly, that the relationships of things and events are governed by fixed principles. Among these we recognize cause and effect, numerical relationships, the absolute unchangeability of past events, etc. Science, which is simply a branch of human knowledge, works upon these suppositions and the principles based upon them, taking them to be true. Philosophy also, though it may attempt to question some of them, actually is forced to use them or it ends in confusion or nihilism—more than that, cannot begin to exist. Taking these suppositions to be true is really an act of faith in the reliability of the universe, and all knowledge depends upon it. We are not ordinarily conscious of it, yet it is there.

Where this basic act of faith is taken, are consequent acts and applications of this faith to be allowed only in certain cases and not

in others? Is reasoning from cause to effect permissible only when it stops short of the idea of God, or from evidently inherent purpose only in the case of the works of man? Is it objected that men are palpably present in the world of phenomena whereas God is not? A central article of the Christian faith (otherwise it is not Christian) is that God the Word became flesh and dwelt among us. This and the other two forms of revelation show God present in phenomena, and there is no necessary reason for supposing that the faith exercised in knowing Him is essentially different from that exercised in knowing other things.

Well, it may be said, faith that God is is not essentially different from other faith, but Christian faith involves far more than that —it involves trust in God, and is a personal relationship of love. Furthermore, this personal element is the really important one, and so the truth of the Christian faith lies in the Christian's trust in and fellowship with God rather than in the accuracy or reliability of any tangible revelation He may have given. Therefore to judge the validity of faith by its factual content is to miss the very soul of faith.

Now if such a relationship of trust and personal fellowship were limited to religious experience, this objection might be very difficult to answer. But we find it present in many phases of human life, for example, the relationship of a child to his mother. Here, too, the elements of love and trust appear to be primary, but do they not actually depend upon knowledge? The child believes in his mother and in her moral response to his needs. He also trusts her implicitly, is happy in his relationship to her, loves her, turning to her of his own desire and will. Subjectively, his will, intellect, and emotions focus upon her, so that it is difficult to say in which of the three faith principally inheres, though will and emotion seem predominant. A simple analysis shows that this predominance does not indicate, however, the real basis of this relationship. Analysis indicates that the intellect through its experience of the presence and actions of the mother, i. e., of the facts revealing her, believes in her existence and qualities; the will relies upon her as apprehended by the intellect and recognized by the emotions to be good; and feeling rejoices in the security that is based upon her reliability, which was known by the

intellect. The will and emotions function in connection with the action of the intellect, and without it have nothing with which to work. And the material with which the intellect works is outside of itself. It acts independently and is known by the subject through self-revelation in facts. In other words, trust depends upon fact for the reality of its object and its reliability as an object of trust.

Is it any different in the case of the Christian's faith? Not in essence, though there are factors present that may make it appear otherwise at times. Let us take the simplest case of Christian faith, that of the disciples of Christ. Their faith was in that which they had seen and heard and their hands had handled of the Word of life. It was not a faith in fables but in what they themselves experienced. They were witnesses of the things Jesus said and did. Their confidence in Him was like that of a child in his mother. Jesus Himself held up the trust of a child as the ideal of those who trust in Him. This trust of the disciples, enjoined by their Lord, was based on their factual experience of Him. Just so our trust today grows out of the record by which we know those facts.

There is yet another element that must be taken into account, which some would insist makes necessary a special basis for judging the truth of the Christian faith. This element was not present in the case we cited of the child and his mother. That is, the child was already possessed of the power of perception necessary to recognize his mother and of a soul that delighted in her and went out in willing obedience to her. But in the disciples the clearness and wholesomeness of soul necessary to recognize Jesus as the Christ, or even to follow Him, had to be provided. As our Lord said, "Except a man be born again, he cannot see" or "cannot enter the Kingdom of God." In eleven of the disciples a disposition to perceive and believe was born, but not in Judas. He saw the same deeds, heard the same teaching, received the same gracious ministry of Jesus, but he did not believe in Him. Must it not then be the case that something other than factual truth gives validity to the Christian faith? Is not the presence of the power to believe and trust the really central thing whose presence or absence determines the validity of the Christian faith?

Let us again take the case of a child and his mother. It some-

times happens that a child turns against his mother. In such a case it is of course possible that the mother is in the wrong, but we will suppose the mother to be without blame. The child fears or hates his mother because he has been disobedient to her, or he believes a lie about her that someone has insidiously told him; so he no longer sees her as he did before, or believes her to be as she really is. Though the fault is moral, it affects the validity of his faith because he no longer believes the facts about this mother, though they have not changed. And he cannot regain his truth in her without renewed belief in the facts about her. Perception and belief are determined by the moral state of the child, but it is fact that he must believe if his faith is to be true. A right moral state enables him to apprehend the facts he must believe, but it can neither create the facts nor be a substitute for them. And belief of falsehood about his mother, no matter how innocently held, can only distort his faith and trust in her.

The difference between the disciple and the child is that every disciple starts with utter inability to perceive and believe the things of God. He first must experience a new birth through the Holy Spirit, and with it comes power to perceive and receive the truth and to trust God. But neither Scripture nor reason teaches that the new birth produces trust in God except on the basis of certain beliefs about Him. "He that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him" (Hebrews 11:6). The new birth enables a man to see the Kingdom of God, to recognize the truth, but it does not enable him to recognize fiction as fact, falsehood as truth. It enables him to see God, but God is seen only in His self-revelation, especially in the Word incarnate. The record of that Word and all that concerns Him is bound up with the facts, and in them the truth of God is believed.

But do not the words just spoken indicate that the essential thing in the Christian faith is being passed over unrecognized, that it is the *truth,* not facts, that are important? Truth is of the essence of things, while fact is external, and the same truth may be contained in many different facts or sets of facts. Does not James say that even belief in the existence of God is vain by itself—the very devils believe and tremble? Belief in the virgin birth or the

feeding of the five thousand will not save a man. Therefore must we not conclude that it is belief in spiritual truth that is important, and that spiritual truth is the norm of the validity of the Christian faith?

Now it is perfectly true that spiritual truth is the important thing, but just how are we going to separate it from its setting of fact? The Word became flesh: Can that spiritual truth exist apart from the historical fact? Christ taught spiritual truth, but can it be separated from the fact that He taught it, and the circumstances under which He taught it? Christ taught His power over nature by walking on the water. Without walking on the water could He have demonstrated His power over wind, wave and gravitation so that His disciples then, and we now, could be sure of it? If we did not have the record that He said, "He that loseth his life shall find it," would we know it to be true? The answer is not in martyrs, because we cannot see them after their death. If it is replied that Christ Himself proved it to be true, that is as much an appeal to fact as appealing to His having spoken the words. Dr. Fosdick speaks of dispensing with temporary categories, by which he means the accompanying factual circumstances which he does not accept as facts but fiction, and retaining the abiding experiences. As well ask me to describe my fellowship with my friend without giving truthful circumstances of it, or to tell of his saving my life without giving the circumstances truthfully. And in actual life we all know that it is utterly impossible to separate inward experience from outward fact. Without the outward facts fellowship with my friend is merely a dream. And can we believe that falsehood presented as fact can set forth spiritual truth, unless it is by demonstrating that falsehood underlies only falsehood? So we come back to the position that only fact can demonstrate spiritual truth, and fact remains the norm of its validity.

This is such an important point that I wish to emphasize it by pointing out that our Lord's teaching was based upon this principle. His appeal was to reason based on facts, facts known to men and facts He taught from His infinite knowledge. "What shall it profit a man if he gain the whole world and lose his own soul?" There is an appeal to the universal experience of death,

and to the fact He taught that a soul could be lost. This last was not mere universal truth, for He taught that there is a hell and warned against being cast into it. He appealed to historical facts about Sodom, the queen of Sheba, Nineveh, and to the fact of the day of judgment to come, fact because to God that which is to come is as sure as that which is past. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows." There we have known fact, revealed facts, an appeal to reason.

And in this connection let me point out that this forthright, unvarying appeal to fact, intelligence and reason makes untenable the idea that a special spiritual faculty is necessary for the apprehension of spiritual truth. The faculties already possessed must be born again; in other words, the whole soul must be born again, but that is not the same thing as saying that a new means of spiritual reception is born that has its own special principles for receiving truth and knowing God.

But is not spiritual truth sometimes given directly to men? Aside from the inspiration of prophets are there not many cases of such impartation of truth? For example, according to Christ's explicit statement to Peter, his perception that Jesus is the Christ, the Son of the living God, was not revealed to him by flesh and blood but by the Father in heaven. Does not this show, especially in view of Peter's being declared blessed because of it, that the validity of what is believed depends upon its being revealed directly from God? Take the case of Augustine's hearing the words, "Tolle, lege," and obediently taking up the roll and reading the verse that led to his conversion—a verse not concerned with historical fact but with doctrine. Or consider Spurgeon, converted through a very poor sermon on "Look unto me and be saved." Was not these men's faith valid because the Spirit taught them?

But did the Spirit teach these truths directly? Was not the truth in each case recognized in connection with historical fact? Peter's conviction was born in him because he saw the living, factual Christ before him. "Look unto me and be ye saved" not only implies but conveys facts about Christ, and "Put ye on the

Lord Jesus Christ, and make no provision for the flesh" cannot be understood without the knowledge of Christ through facts. Cornelius had to hear the facts from Peter. While God uses many means to point the way, it is still true that "belief cometh by hearing, and hearing by the word of Christ," (Romans 10:17) and that the way pointed out is to the word. And, throughout the Bible, facts and doctrines are inseparably united, the doctrines giving meaning to the facts while the facts make the doctrines understandable to men and furnish sure evidence of the truth of the doctrines. The illumination wrought by the Spirit of God simply gives recognition of the truth in fact and doctrine.

We cannot get away from it but are always driven back to fact and reason as the method of acquiring knowledge of any kind. But since these two elements are present, why should fact rather than reason be selected as the element determining the validity of the knowledge—or the faith? The reason is that reason is more or less under the conscious control of man. Its fixed laws cannot be violated without peril to its conclusions but desire for a given conclusion often makes men violate them. No doubt I shall be accused in this very paper of such a violation, nor can I declare before you that I am assuredly innocent. All I can say is that I have studiously tried to avoid any such violation. It is for that very reason that we must go back to the facts. Have the facts been rightly handled? That's the question. Have all the facts been considered? Facts again—we can't get away from them. An analogy from photography may make this clear. When an exposed photographic plate is acted upon by the proper chemicals in proper proportion, the picture appears. If the chemicals are not right, there will be distortion of the values of light and shade, or part of the picture may be washed out. On the other hand, no amount of application of the chemicals to an unexposed plate can produce a true picture. The facts are the invariable, the known quantity in the equation. They alone have the quality of objectiveness, of unchangeableness needed in a standard and by them the validity of the Christian faith is to be judged.

Now having seen this, I would point out that because of certain special considerations the Christian faith *must* be obtained

through fact, and that its truth or falsity *must* rest, so far as human investigation or demonstration is possible, on fact.

First, Christ's command to His disciples was for them to go into all the world and preach the gospel to every creature. This gospel was that Christ came into the world, suffered, died for the remission of sins, and rose again, all according to the Scripture, i. e., certain facts and their meaning, facts whose significance was guaranteed by their being the fulfillment of prophecy. This is the word of Scripture, and it is as it should be, for the thing that all men understand is fact. A universal gospel requires a universal language. Abstract truth is for the few. "Christ died for me" is fact and doctrine that a child can understand. And a child's insistent question, "Is it true?" is the question of all mankind. Only facts will satisfy.

Second, it must be based on something absolutely sure; and in human experience only fact is just that, absolutely unchangeable. The future is unknown to us, the present is in flux, but the past is fixed forever. What's done is done, unchangeably done. I can write a word and erase it, but I cannot erase the fact of my having written and erased it. That is unchangeable to eternity. The thought is arresting in itself. No wonder God requires that which is past! No wonder men will have to give account for every idle word at the day of judgment. There is nothing else in human life like this. Therein is the finger of God, the very immutability of God manifest. Yet men call it a "temporary category!" God has joined His revelation to this immutability, yes, He had to join it to it, that our word from Him might be demonstrably sure for all men and in all times. Let us not say that it is derogatory to God to say that the truth of His revelation is tied up with the truth of fact in human history, that such a view makes the word of God less spiritual or puts it on a low plane. Is God less spiritual because He sent His Son in the likeness of sinful flesh and for sin? If He had not done so, we should not have been redeemed, nor would His Spirit be dwelling in our hearts. If one desires paradox, here it is, but it is an understandable paradox because it speaks to us through fact.

Again, our faith must rest on fact if it is to be of God and not of ourselves. One thing over which man has no control whatso-

ever is the sequence of events. This is a mysterious thing, yet an everyday thing. It might be said that man fits his actions into the sequence of events and is a part of the events, but he cannot control them. Too much is unknown, unpredictable, and he is too weak. Yet he thinks he has some control, and, ever choosing, wends his way down the succession of moments. But the succession of moments and the sequence of events are in God's hands. They are in His hands in the future, perfectly sure in their nature and order, but unknown to men. They are in His hands in the past, unchangeable in their nature and order, and known or knowable to men. In the moment of the present, man moves in his free will—the deed is done and is forever irrevocable.

We all recognize as Christians that God has often established His truth by means of prophecy and its fulfillment. This was eminently true in connection with Christ, but even in very minor matters He often used this method. Consider the minute detail of "they parted my garments among them, and for my vesture did they cast lots," or the case of Elisha's prophecy to the king's captain that he should see but not partake of the food to be sold the next day in Samaria, which was under siege. But do we realize that the setting of facts in which God's revelation is placed is a part of the same method, which is simply telling us that the things in His revelation, whether prophecy or history, are each a sure part of the sequence of events, whether past, present or future, which is forever unchangeable and safe in His keeping? Whatever the fact, whether the speaking of the word of prophecy, the word itself, its fulfillment, the event in which God's special power is manifest, the deed of a man who trusted God or of one who disobeyed Him, it is an added evidence of certainty. God has set his truth about Himself and man's relation to Him in this factual setting, over which man has no control, and calmly leaves it there for us. On the basis of feeling, whether of assurance of salvation, sense of communion with God, clearness of conscience, there is room for self-deception. But we can turn to the unchangeable facts of revelation again and again, seeing in them the unchangeableness of God Himself, and finding set in them the truth that comes to turn us from sin unto God, to strengthen us in weakness or comfort us in sorrow; and we know afresh that He

is faithful who has promised and that He is indeed Lord of all. All things are *yea* in Him, and His facts answer all doubts.

When the Sadducees came to Him with their question based on doubt, our Lord replied, "Ye do err, not knowing the Scriptures nor the power of God." And when some of the Corinthian Christians were saying that there is no resurrection of the dead, Paul did not answer them by elaborate proofs of its possibility and necessity. He simply showed them that, among other things, if there is no resurrection, then Christ had not been raised. Then came his answer like the blast of a trumpet, "But now *hath* Christ been raised from the dead." That is fact, you cannot change it. It is God's fact. Where is your reasoning now? Because it rests on fact, our faith is of God, and sure; and because it is of God, it rests on fact.

Now if a factual basis of faith is necessary for all believers, there must also be, for all who were not eyewitnesses or contemporaries of the facts of revelation, a record of them, otherwise they could not know them. The apostles as eyewitnesses were commissioned to tell the facts they had seen and heard. But they could not tell everyone by word of mouth, nor could such necessary truth be entrusted to oral tradition. So God brought about the writing of the New Testament as He had of the Old. We believe that the books of these two collections were written under his direct guidance and by His inspiration. For this belief we depend upon the explicit statements of the Scriptures themselves, from the statements about Moses and other prophets writing their words from God, upon our Lord's statement that the Scriptures cannot be broken, and Paul's that all Scripture is given by inspiration of God, and Peter's that in the Scriptures holy men spake from God, being moved by the Holy Spirit. I have not time to go into the nature of the inspiration of the Scriptures, but plenary inspiration must involve verbal inspiration, it seems to me. Those who would claim that inspiration is plenary but not verbal must often be put to it to show how an idea that is presented through the use of certain words could just as well have been presented by means of others. Are they competent to say that the change in shade of meaning is just as much within the original intention as the shade involved in the words employed?

In regard to the idea of revelation it is of course easy to object that it is a dogma and not proved to be true. But a witness is to be considered true in all particulars when he is proved to be reliable in all those where other evidence is available. Both the Old and New Testaments are reliable witnesses according to this standard. Where they have been charged with falsehood or, to put it mildly, inaccuracy, it has been because of failure to agree with the presuppositions of certain theories not founded on incontrovertible fact. And in many such cases, always when the facts have become known, the Scriptures have been vindicated. If the record were false, we should expect to find more and more evidence of falsehood as archaeological and historical knowledge increases. But in the case of the Bible, which has been attacked and doubted as no other record has ever been, no positive proof of its error has ever been produced, while the amount of evidence confirming it is continually increasing. So until proof of the falsehood of a statement of Scripture is produced we shall rightly believe in its truth in all points. The attack against the veracity of the Bible is a losing fight.

But granted that it did contain the facts as they were, does the Bible we have today still contain them? Regarding the Old Testament Dr. R. D. Wilson* could say that "the general correctness of the Hebrew text as it has been transmitted to us is established beyond just grounds of controversy," and regarding the New Testament Dr. F. J. A. Hort has pointed out that in all the manuscripts together, variations worth a look exist upon one word in eight of the New Testament; one word in sixty has variations difficult for decision; but only one in one thousand has variations with evidence enough to call out the efforts of the critic in deciding between the readings.

So far I have been speaking of the facts recorded in the Bible and the fact of the existence of the Bible itself in its present form. But there is another set of facts to be borne in mind, facts that corroborate to the everyday Christian the truth of Scripture. These are the facts of his experience. Through belief in the record he believes in God through Christ and knows the joy and peace in his

**A Scientific Investigation of the Old Testament*, p. 213.

own heart coming from this faith. He sees in his own life new thoughts and deeds growing out of the new heart given to him. He sees similar fruit in the lives of other Christians and reads of it in the long history of the church. He also sees the many glaring faults in himself, other Christians and the church past and present and finds warnings against these very faults in the word, and he recognizes that this correspondence cannot be accidental. He has found, best of all, that God has saved him as He promised in that word, supplying his need day by day according to His promises there and he knows in his heart that this faith is in itself something that is the gift of God, because had not the Holy Spirit given it new birth he never would have seen the truths in which he now rejoices. And when God through the Spirit says to him, "My child," and he says, "My Father," he knows that this is no idle dream because he can substantiate it in the veracious word of God which is his daily food. His experience is just what the record assured him it would be.

And so we can rest upon the surety of God's facts, being confident of the truth of what we have believed, knowing that all other facts are the allies of those we have believed, to the last detail recorded. "We have the word of prophecy made sure, whereunto we do well to take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in our hearts."

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3401 Brook Road
Richmond, Va.

BOOK REVIEW DEPARTMENT

PROFESSOR ERNEST TRICE THOMPSON, D. D., D. Litt.,
Union Theological Seminary, Richmond, Va.
Book Editor

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Rev. W. Talliaferro Thompson, D. D.,
Professor of Religious Education, Union Theological Seminary, Richmond, Va.

Any book noticed in these pages may be secured at publisher's price from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

I. EXEGETICAL THEOLOGY

OUR BIBLE AND THE ANCIENT MANUSCRIPTS. *By Sir Frederick Kenyon.* Harper and Brothers, New York. 266 pages. $3.00. This work, first published forty-three years ago, has been revised and in part rewritten and has now been brought up to date by the inclusion of all the new material which accumulated in these years. An introductory chapter gives us a sketch of the archaeological finds which have a bearing on the Bible and also some information about ancient books and writing. The author then deals with the text and ancient versions of the Old and New Testaments. A chapter is given to the Latin Vulgate in the Middle Ages and two chapters to the English Bible. There are thirty-two full page illustrations. Dr. Kenyon is a former director in the British Museum and is an authority in the field on which he writes. J. E. B.

MEDITATIONS IN THE BOOK OF PSALMS Two Volumes. *By Erling C. Olsen.* Vol. 1, 528 pages; Vol. 2, 522 pages. Fleming H. Revell Company, New York. $4.00 per set. These two volumes compose the radio addresses on the one hundred and fifty Psalms delivered by Mr. Olsen, a layman, the Executive Vice-President of the Fitch Investors Service. The author must be a great Christian, for every message is shot through with a deeply spiritual tone. His words are untechnical and easily understood; his style graceful and pleasant; his sentences well-balanced. It is refreshing to have such carefully prepared material from a layman. The book is written from the premillenial standpoint, and those who do not hold this view would find it hard to follow him in some of his prophetic interpretations. J. F. H.

EN-ROEH, THE PROPHECIES OF ISAIAH THE SEER; WITH HABAKKUK AND NAHUM. *By W. A. Wordsworth.* Charles Scribner's Sons, New York. 512 pages. Price $6.00. This bulky volume has as one of its aims to maintain the sole authorship of Isaiah for his book as we have it in the Canon of Scripture. Proofs of this are drawn from the form and contents of the book itself. The author also contends that Isaiah's vision of Immanuel and the Suffering Servant so influenced all after-coming prophets as to make them repeaters and conveyers of his vision, until the New Testament took it up in fulness. In both contentions he may have somewhat of right, but much diluted by the over-fanciful. There happen to be more valid arguments for the unity of Isaiah.

The author gave fourteen years to the preparation of his book, new revisions following repeated rejections by publishers. Certainly he deserves praise for the incredible amount of work devoted to the book, its publication after the years being the blessing of patience.

This reviewer must confess his inability to follow all of the book's devious paths of text mendings or of fanciful interpretations. Massoretic,

Septuagint and Vulgate texts are used to build a new text, with other authorities thrown in, now here, now there, so much to the confusion of the reader that his well-thumbed Isaiah becomes a stranger to him. All careful readers of Isaiah are acquainted with his gift for puns, or play on words. But the author overemphasizes this to the reader's frequent dissent. He continually sees in Isaiah's words cryptic meanings, many of them remaining just as cryptic after the author's efforts to interpret them. Also, the coincidences between Isaiah and New Testament authors are many and intentional, but not so surprisingly frequent as the author seems to see. There are many subjective fanciful ideas injected into the book. Its peculiar fancy is that "Immanuel" was actually and realistically born in Isaiah's lifetime, within a year of the prophecy of chapter seven, being a son of the Nathan line of descent from David, inferred from Luke 3:31. He fled to Galilee from the enmity of kingly heirs through Solomon; was a leper according to Isaiah 53:4; was carried into Assyrian captivity; this wretched, diseased, exiled "stem of Jesse," a real, living, disappointing proto-type of the Gospel's Divine Suffering Servant. Here is realism to the nth degree This and other fanciful interpretations cast doubt upon their own validity. What then. Shall we read the book? Certainly; even its questionable interpretations will throw searchlights on the many-sided Isaiah, will quicken the reader's vision now and again. The book true to its title, En-Roeh, "spring of vision," is always provocative of the reader's interest. If life lasts long enough, I shall read it again—with a full shaker of salt. E. M.

Social Teachings of the Old Testament. *By Hartweig Dierks.* Concordia Publishing House, St. Louis, Mo. 159 pages. Paper, 50 cents. This is a dissertation prepared for a Doctorate in Theology which has as its more particular theme "The Social Teachings of Moses and of Representative Prophets." The work upon this thesis is based upon the conservative approach to an understanding of the Scriptures. The explanatory statement in the preface states the author's position clearly: "While the writer recognizes the fundamental truth that only and solely through regenerative faith in the redeeming blood of Christ men are saved and their lives and their conditions of living changed for the better, he neverthelss would like to emphasize the fact that the sanctifying power of God's spirit, if it is present in the heart, must show its presence in the daily life of man and in his relationship with his fellow-man." Nearly one-half of the book is composed of an able discussion of Moses and the social implications and teachings of his laws for the religion, worship, government and family life of Israel. The rest is devoted to the background, person and message of the prophets Amos, Hosea, Isaiah, Micah, Jeremiah and Ezekiel. It would make a splendid short commentary for use during the current series of Sunday School lessons on the prophets of Israel. J. S.

A Conservative Introduction to the New Testament. *By Samuel A. Cartledge, Ph. D.* Zondervan Publishing House, Grand Rapids, Mich. 238 pages. $1.50. Second Revised Edition. The first edition of this well-written Introduction was reviewed in this quarterly, in the July, 1938, issue. A second edition, following so shortly, speaks well for the reception of the book. In the new edition, footnotes which refer the reader to recent literature in this field have been added and larger type has been used, thus greatly improving the readability of the text. A more complete index at the end of the volume would make desired references much more readily available. H. T. K.

These Shared His Passion. *By Edwin McNeill Poteat.* Harper and Brothers, New York. 131 pages. $1.50. In this book, which carries as its sub-title "Studies in the Last Week of the Life of Jesus," the author has vividly reconstructed from the Gospel narratives eight incidents in the lives of some who came in close contact with Jesus during the Passion Week. In each story is portrayed some conflict which Jesus set up in the hearts of those whose lives he touched. Following each story the universality and timelessness of that conflict is discussed and appropriate applications are made. These reconstructed incidents are very well done, combining in an interesting and helpful manner both imagination and interpretation, and the discussions and applications are discerning and thought-provoking. J. B. C. Jr.

The Book of Revelation. *By E. F. Scott.* Charles Scribner's Sons, New York. 188 pages. $2.00. The situation for which the Apocalypse of John was written repeats itself in the present generation. In some sections of the world today Christianity is under persecution, the state claims the place of supremacy, the validity of a moral order is denied, man demands the right to divine honors. This gives to the Book of Revelation a new interest. In the present volume the author's purpose is "to explain the book as clearly as he can . . . and to discover its religious message." He begins with the conviction that the Revelation takes us right into the heart of one of the most critical periods in history, and also that it is "a treasure-house of primitive myth and speculation." This latter assumption colors much of the writer's interpretation. The book is divided into five sections: The Origin and Purpose of the Book; The Drama of Revelation; The Doctrine in Revelation; Permanent Message; Revelation as Literature. There is much in Dr. Scott's interpretation and exposition which will not commend itself to the reader who believes that the author of Revelation was writing under the determining influence of the Holy Spirit. The book, however, will be found to be a sane, scholarly and appreciative setting forth of certain great principles and truths which have the same spiritual value today which they had for the Christians of the first century. D. W. R.

For God Was With Them. *By T. E. P. Woods.* Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 150 pages. $1.00. In this volume Dr. Woods has given us an excellent series of biographical sketches. There are ten studies in Bible characters, five from the Old Testament and five from the New. He has succeeded in making these men and women of old seem very human. "Isaac loved Esau because he was vicariously realizing the unallowed freedom from life-long inhibitions. He had always wanted to cut loose and have a good time, but as a child he was not allowed to and as a man he didn't know how. . . . Rebekah loved Jacob because he was smart, a home lover, and helped her with her tatting." "Thomas was the melancholy member of the school of Apostles, which means that he suffered from a bad liver. He took life seriously and could not take a joke. I doubt if he would have made a good Kiwanian, or whether he would have even cared to be one." But spiritual values are never lost sight of. The deep meaning and message of every life is brought out with force and clearness. Dr. Woods has a happy faculty of making us see some new trait in his heroes, like the courage of Moses and the honesty of Thomas. Most of all we are made to see that the good in these Bible men and women is due to divine power and grace. "God was with them." R. A. L., Jr.

Profitable Bible Study. *By Wilbur M. Smith.* W. A. Wilde Company, Boston. 214 pages. $1.50. From a wealth of experience the author of Peloubet's Select Notes presents this easy-to-read volume of testimony to Bible study, Bible study methods and Bible study bibliography. His methods include study by chapters, paragraphs, verses, words, great bibliographies, and prayers. He advocates rather simple methods for young people and immature students who will not put long or concentrated effort to the task. The main contribution of the book is his list of one hundred best Bible study helps. This bibliography definitely leans to the conservative side as illustrated in the works of G. Campbell Morgan and the Scofield Reference Bible, and by the words of caution in using the works of George Adam Smith. It contains about the best well-rounded selection of Bibles, Concordances, Dictionaries, outline and introductory Bible studies and general commentaries with which this reviewer is familiar. H. W. M.

Why We Believe the Bible. *By George W. DeHoff.* Wm. B. Eerdman's Publishing Company, Grand Rapids, Mich. 119 pages. $1.00.

> "Some said, 'George, print it,' others said, 'Not so';
> "Some said, 'It will do good'; others said, 'No.'"

Thus the author arouses our sympathy and interest, and the reviewer, while feeling that both of 'George's" critics have some reasons for their judgment, feels inclined to agree with those who said, "It will do good."

The author is a young minister of the Church of Christ who now devotes his whole time to evangelistic work. The title of the book reminds us of an earlier and greater work by Dr. D. J. Burrell called, "Why I Believe the Bible." In general the subject matter is the same. Mr. DeHoff has borrowed freely from other writers, but his material is well arranged and very helpful. With the exception of a chapter on The Bible and Scientific Foreknowledge, one could wish the book to be in the hands of many who may at times be troubled about the Bible or who are not certain that here is a book that is different in kind as well as in degree, that here is the Book. That chapter mentioned has the fault of so many such books that try to show that the Bible teaches science. It forces exegesis and tries to prove too much. The writer would almost have you think that Job had written a scientific treatise. For example, "Job 38:31-32 clearly teaches that the planets move." Maybe you find that Job so teaches, but the reviewer for one does not, and certainly he can discover nothing in the passage about the "planets." There are many other absurd claims like that in the chapter and a few scattered elsewhere in the book.

However, the book as a whole is helpful. It is divided into thirteen chapters. Among the best are: Why We Want to Believe the Bible; The Origin of Religion (in which the author has collected the writings of a good number of eminent writers who testify to the original religion being monotheistic. We should not forget the evidence for that is considerable); The Influence of the Bible; The Indestructibility of the Bible. Sermons are suggested by several of the chapter titles and one can find excellent material in the chapters. The book is the sincere effort of a consecrated man to point out some of the reasons the average layman can understand why we can feel this book is more than a very great book but is rather The Book. J. A.

II. SYSTEMATIC THEOLOGY

RELIGION FOR FREE MINDS. *By J. Seelye Bixler.* Harper & Brothers, New York. 228 pages. $2.50. Religious Liberalism, so widespread a decade or two ago, has in recent years been under constant fire. The liberal in religion, as in politics and economics, has become apologetic and contrite when not entirely repentant. In *Religion for Free Minds,* however, Seelye Bixler, professor of theology at Harvard, once again espouses the liberal cause with something of the old passion and power. To any who care to examine the case for Religious Liberalism at its best, this book can be highly recommended.

The essence of liberalism, in religion as elsewhere, is a confidence in human reason, a respect for individual freedom and a devotion to moral ideals. Upon this basis Professor Bixler founds his own religious faith. The turn of the tide toward unreason in religion, to be seen in the Barthian theology, he condemns as the product of fear and disillusionment. For him

it is akin to that loss of confidence in reason in political and social life that paved the way for the present European dictators. No constructive program in either field is possible, he maintains, until we return once more to reason as the only safe guide in social life and the only sound foundation of religious faith.

In William James Professor Bixler finds an able and discerning "spokesman" for the liberal religion he accepts. But the pragmatism of James must be supplemented in his opinion by the emphasis of Santayana upon beauty, of Dewey upon the social good and of Royce upon truth. The position developed in *Religion for Free Minds* thus becomes a suggestive synthesis of the insight of our most distinguished American philosophers. In this respect alone Professor Bixler's book makes an important contribution to the interpretation of American philosophy of religion and deserves serious consideration. R. F. D.

RELIGION FOR LIVING: A Book for Postmodernists. *By Bernard Iddings Bell.* Harper and Brothers, New York and London. 187 pages. $2.00. This will almost certainly be one of the most stimulating books of the year. Sometimes it amuses, frequently it thrills, again and again it humbles, often it irritates. Dr. Bell writes with force, clarity and intelligence. Convinced that Modernism (confidence in the sufficiency of the individual human intellect) and Fundamentalism (trust in the infallibility of the Bible) alike are dead, Canon Bell writes a word to the Postmodernist who is "intellectually humble and spiritually hungry."

Part I (The Approach to Christianity) is a scintillating analysis of the present religious situation which has resulted in the rise of Postmodernism. Part II (Christianity) contains six chapters on the essence of the Christian faith. The first five chapters are fine and in the main set forth the Christianity that is "The Faith." The Incarnation is the heart of Dr. Bell's theology. The final chapter, however, lets one down with a thud. Dr. Bell's Postmodernist looks strangely like a High Church Episcopalian to this reviewer. The third part (The Promotion of Christianity) deals provocatively with religious education, preaching, Christian social action and worship. Dr. Bell has "ideas" and he states them bluntly. "The Sunday-school seems on the whole to be an obsolescent institution." "The first thing you teach a child religiously is ritualistic and symbolic action." "What the Postmodernist needs and desires from the pulpit is doctrine; and he gets almost everything else." As you read this splendid book, often you will not agree but always you will be prodded to do some real thinking about real issues. H. G. G.

PERSONS AND IDEALS. *By William Malcolm MacGregor, D. D., LL. D.* T. & T. Clark, Edinburgh. 128 pages. $1.50. This little book by a distinguished Scotchman, lately Principal of Trinity College, Glasgow, is described by himself as "a loose handful of discourses on many serious

themes." They are adresses to his students and others on themes chiefly biographical and relative to the preparation for the gospel ministry. The addresses on Professor A. B. Bruce, Dr. James Denney and Dr. Alexander Whyte are illuminating sketches of these three great Scottish theological leaders and they and all of the other addresses in the volume are stimulating to a degree. The book would be of particular value to our Seminary students and to all of our younger ministers. J. S.

THE FAITH WE LIVE. *By Albert Edward Day.* Cokesbury Press, Nashville, Tenn. 256 pages. $2.00. This book incorporates the Fondren Lectures for 1940 at Southern Methodist University. The author is the well-known minister of the First Methodist Church in Pasadena, California. After reading the book, the reader can understand why Dr. Day is so much in demand for lectures and why he is so popular and helpful as a preacher. The book is a sort of sequel and supplement to Dr. Edwin Lewis' *The Faith We Declare.* It is divided into seventeen chapters but in two main divisions, "The God of Our Faith" and "The Faith We Live." The theme and thesis of the book grows out of the problem as stated by the author, a problem that must lie heavily upon the hearts of all true ministers. "Here is my sorrow and the burden that is upon me as I undertake this lectureship: the many who could say 'Amen' to the exquisitely phrased and cogently declared faith of evangelicalism, but are so feeble in their lives." He states the problem also in the form of a very practical question which each reader may adapt for his own situation, "Why is it that many who find no help in the literature of Methodism (that would certainly apply for Presbyterianism too.) read the pages of Unity and enter into a spiritual heritage they have never known?"

Dr. Day is persuaded that the answer to this problem and question is due largely to the fact that "we have offered men a philosophy instead of a gospel, a theology rather than a technique for the appropriation of God." But while his emphasis in this book is on the technique, he feels it wise and necessary to lay down in several chapters the kind of God we can and ought to believe in. "There are ideas about God which the humblest man can put to the test. These ideas work. Made the hypothesis for experiment in religion, they achieve results."

But what ideas can we have about God? Our source book about God and the book in which we find God is the Bible. Accordingly the author gives us a chapter on "The Book and the Quest." However, that chapter will prove very unsatisfactory to most Southern Presbyterians. As he demolishes the concept of infallibility, one wonders if he doesn't go so far that after all you can't be quite certain that it is God that speaks to you from the book. If, however, one will not be too upset by this one chapter, he will find great help in the chapters on "The Stranger, God"; "The Sturdy God"; "The Seeking God"; "The Conquering God"; and "God, Our Ally."

The last and longer section of the book is on the technique of faith and how to use it in reference to our money, to health and to sin. In four chapters the author treats faith as technique, attitude and dedication and flexibility. In the remaining chapters he suggests an actual technique at the close of each chapter for the reader in order that he might lay hold upon the resources in God through faith and that he might make those resources his own. In general his technique in each case may be summarized as follows: "Faith is consent to the larger good." "Faith is commitment to that larger good." Faith is "the constant affirmation of God's goodness, his availability, his eagerness to operate in all areas of life."

This book is one well worth owning and using and passing on to others.

J. A.

THE POINT OF VIEW. *By Kierkegaard.* Translated with Introduction and Notes by Walter Lowrie. Oxford University Press, London, New York, Toronto. 174 pages. $2.50. Dr. Lowrie, who has already written a great book that is indispensable to every serious student of Kierkegaard, now tells us that the Oxford Press is planning to give us all the Dane's works in English. The three works contained in this small but important volume give the author's explanation that (1) even in such "aesthetic" productions as "The Seducer's Diary" his purpose was essentially Christian; and (2) while he was trying to live in a way that matched his teaching, providential guidance ("Governance") so controlled his life that "I have rendered a service to the cause of Christianity while I myself have been educated by the process" (p. 96). Much of the current misunderstanding of Kierkegaard and those theologians of today who acknowledge his influence will be removed if teachers and writers will read what he says (p. 160): "Christianity is just as lenient as it is austere . . . infinitely lenient. When the infinite requirement is heard and upheld, heard and upheld in all its infinitude, then *grace* is offered . . . and to it the individual, each for himself, as I also do, can flee for refuge. And then it is possible." Kierkegaard objects strenuously to either presenting the requirement without grace or minimizing the requirement and introducing grace as a matter of course.

Not only is this book a comment on most of the author's immense literary and theological production. It also has a right to a place on the shelf where you keep such revelations of the inner self as the confessions of Augustine and Rousseau and the autobiography of John Stuart Mill. Recommended for reading and, according to taste, for more or less study.

W. T. R.

MAN THE MEASURE. *By Arthur Hazard Dakin.* Princeton University Press. 284 pages. $3.00. A sub-title of this work is An Essay on Humanism as Religion. I was surprised to find that there are so few humanists in this country. "Throughout the United States about fifty Unitarian ministers and about fifteen thousand people are said to be humanists.

At times this minority has been powerful enough to threaten a rift between theists and non-theists in American Unitarianism." We are further told that humanists centers vary in size from less than a hundred to larger groups in Hollywood, Minneapolis, Kansas City and New York. Apparently humanism is not appreciated in rural areas. Only one minister in answer to inquiries reported farmers in his congregation and then to the extent of only one-half of one per cent. Neither does humanism draw from people in the higher income brackets. Between 50 and 75 per cent of professing humanists report incomes from $1,500 to $3,000. From 5 per cent earn between $3,000 and $6,000. New York seems to present an exception where 10 per cent have an income of $1,500 and 10 per cent an income over $12,000.

The author examines humanism's claim to be scientific and finds it lacks foundation. For its psychology it goes to Freud and here accepts Freud's personal attitude as if it were a rational conclusion. Other chapters of the book discuss Humanism and Practical Ethics, Humanism and Speculative Ethics, and Humanism and Religion. In this last chapter one finds the culminating of the writer's thinking. Says he, "Humanists agree in rejecting theism as much as they disagree on what to accept in its place." Where such confusion exists it is difficult to calibrate humanism with religion. Logically they are in entirely different universes of thought. Something of the author's conception of religion may be inferred from a quotation: "Though reason affects communion with Him, He is not prized primarily as an inference or a formula. He is apprehended by the religious in a way comparable to the appreciation of beauty, moral fitness, or personal love, in the sense that each of these types of apprehension is (though not equally developed in everybody) normal, *sui generis,* and, though providing reason with material to work on, not entirely a product of discursive thought."

For its fresh and first-hand ascertained facts about humanism and humanists, for its forthright thinking, critical and constructive, I can recommend this book. F. H.

FOUNDATIONS OF ETHICS. The Gifford Lectures delivered in the University of Aberdeen 1935-6. *By Sir W. David Ross.* Oxford University Press. 328 pages. $5. This cautious, scholarly, dialectical treatise is dedicated to the thesis that moral rightness is an objective, indefinable characteristic of emotions, desires and actions and is nevertheless grounded upon certain self-evident principles similar to the axioms of mathematics. Rightness is a stricter notion than goodness but in general it can be said that a right act is: (1) of such a kind as to produce more good than any other act possible in the circumstances; (2) the most suitable morally to the occasion in view of its whole character. Rightness depends on what is intended, goodness upon what is desired, but the two tend ultimately to converge. Weaving his way patiently and urbanely through a mine-field of

difficulties and objections, Professor Ross contrives always to reconcile common sense with the wisdom of Aristotle, Plato and Kant, notably the first. The religious implications are barely hinted at in the conclusion where the author wisely says: "If the subjective view were true, man in investing God with moral attributes would indeed be making God in his own image." An objective ethics is therefore an essential basis for natural theology. With refreshing candor this learned philosopher admits that he has found some problems insoluble, especially the freedom of the will; also that one in moral perplexity had better go to a "good, wise, 'plain man'" for counsel than to a moralist. On the demerit side, one notes a certain provincialism in this book. There is no reference to American writers like James, Brightman, Urban and Niebuhr, no scale of values, little hint of how much Christianity has influenced the common moral sense. D. M. A.

THE HUMAN MEANING OF SCIENCE. *By Arthur H. Compton.* The University of North Carolina Press. Pp. xii and 88. $1.00. The John Calvin McNair Lectures at the University of North Carolina have produced a notable series of small books on the interrelations of science, philosophy and religion, of which this one stands twenty-first in number and high in relative value. Dr. Compton gives us a striking study of the contributions of science to modern life, of the direction which our social development is to take if we are to have any real progress, and of "the need of God in an age of science." His primary philosophic interest, with which he has dealt more fully in another book, is the question of human freedom. The central and most important sections of this book deal with the effect on our conception of freedom of the latest developments in the field of quantum mechanics. Here he handles in unusually clear fashion the often misunderstood significance for philosophy and for religion of the Heisenberg indeterminacy principles. The reviewer feels that there is just one adverse criticism to be made of Dr. Compton's thought. He seems, in the light of present day happenings, to be unduly optimistic as to the extent to which human nature is willing to be enlightened by science. J. J. M.

SCIENCE AND TRUTH. *By L. Allen Higley, Ph. D., D. Sc.* Fleming H. Revell Company, New York. 287 pages. $2.00. The author of this book is described by the publisher as "both a scientist and a theologian" and the purpose of the book is given as showing that "there is actually no conflict between real science and Biblical truth, that there is no basis in fact for the evolutionary theory of creation, and that Biblical statements can be verified." That is a commendable purpose and one opens the book with keen anticipation. One finally closes it and reads the title again—Science and Truth—and thinks of the familiar and caustic criticism of the Holy Roman Empire!

There are seventeen chapters in the book, all of which with the exception of the last two deal with the subject matter of the first few chapters

of Genesis. There are two chapters on the Creation, one on "The Great Cataclysmic Judgment" in which the author finds a basis for all the questions raised by fossils and rock formations being answered by the second verse of the first chapter of Genesis. There are seven chapters on the seven "days" of creation. To Dr. Higley, they are literal days of twenty-four hours. Any other view is "not in the interest of true scholarship . . . but for the sake of satisfying a presumptuous, so-called scholarship that would seek new knowledge merely for the sake of its newness." Then follow some even stronger strictures on those who would dare suggest that the seven days might have consumed more than 168 hours. There are two chapters connected with the Fall of Man, before and after. There is one very remarkable chapter on "The Sustenance of Man" in which the author to his own satisfaction demonstrates that the Mosaic dietary laws still apply in their fullest and most literal sense for us. If you eat "swine, oyster or rabbit," Dr. Higley has a word for you. The last chapter is called "The Basis of Science Summarized." In it the author has a definition of science that is worth keeping, "Science is knowledge of God's creation, its phenomena and laws, fully tested by adequate observation and interpreted by accurate thinking." Each chapter of the book is followed by a number of questions. Some of them are not thought-provoking. They are simply provoking. "Show why the second verse in Genesis could not possibly have anything to do with creation in a world that had never known sin." "Were any plants of the Third Day poisonous? May we be certain as to this?" Etc.

Perhaps a reviewer who believes in the Word of God as the only infallible rule of faith and practice ought to speak more kindly of a book in which the purpose is obviously a defense of this Word of God. But one finishes the book with the inevitable impression that just such books as this one and several others like them by men who are honored by some of our preachers in our church illustrate again the statement that some of the worst foes of the Bible have been its "friends." If this book be true, we might as well do away with all our science departments and turn all of our teachers of science out of the church. The author is at perfect liberty to say if he wants to, "Theistic evolution is the height of absurdity"; "All speculation regarding the origin and history of the world previous to the time of man is entirely futile"; "A mild temperature is best for both plant and animal life"; "Storms are unnatural"; "Bacteria . . . appear to be a form of perversion of nature"; "The climate was favorable everywhere" (i. e. at the time of the "second day."); "Mountains are a result of sin," etc. But when the author says, "The scientist of today is almost always atheistic"; "The consecrated Christian hesitates . . . in accepting from science light that is of vital importance on a Scriptural subject. Why? " . . . it comes from infidels," . . . then it is that the reviewer has a right to voice his protest and refuse to endorse such a book. The quotations are typical of the entire volume. Read it if you like, but don't call it Science! J. A.

III. HISTORICAL THEOLOGY

THE DESCENT OF THE DOVE. A Short History of the Holy Spirit in the Church. *By Charles Williams.* Oxford University Press, New York. 245 pages. $2.50. Neither title nor sub-title gives one a correct understanding of this very unusual book. It is in fact an original interpretation of the history of the church written by a highly cultured, deeply religious soul, often mystical and obscure, at times flashing with insight, always in fine style, not a history of the church in any traditional sense, but a discussion of various movements of the Spirit within the church, by one who sees the church as the operation of Redemption everywhere, and having herself to operate on first, as an effective and determining energy, even when, as now, she is persecuted in half the world. The spirit is catholic and irenic. The author appears to look forward, but not soon, to the reunion of the churches. This book meanwhile is written for "the companions of the Co-inherence." E. T. T.

THE CREED BUILDERS. *By Robert Harris Gearhart, Jr.* The Castle Press, Philadelphia. 67 pages. 75 cents. For 17 years Dr. Gearhart associated with young people as a student pastor. Their ignorance of and lack of interest in the traditionally accepted symbols of the Christian faith suggested the need for a volume of this type. In it Dr. Gearhart tries to bring home to youth the romance of the Creed Builders (illustrated in the case of the Apostles Creed). Not the meaning, but rather the reason why and the manner in which the Creeds came into existence is revealed. Creeds, he suggests, are maps of the experience of men with God, descriptions of life experiences, and not chains to keep earthbound the imaginations of men. The need for a book of this sort is made clear in the appendix, where the writer indicates that he found the word "atonement" to have no meaning for 58 students out of 113, "incarnation" to mean nothing to 72 students out of the same number. E. T. T.

CHURCH AND STATE IN THE LATER ROMAN EMPIRE. *By Peter Charanis.* The University of Wisconsin Press, Madison, Wis. 102 pages. $1.50. In this scholarly monograph, we have the results of a thorough and intensive bit of research into the religious policy of Anastasius I, who ruled the Eastern Empire from 491 to 518 A. D. The Empire was torn by religious controversies over the nature of the person of Christ, Monophysites, particularly in Syria and Egypt, rejecting the Chalcedonian creed which seemed to them to emphasize Jesus' humanity at the expense of his divinity. Back of the religious differences which excited all elements of the population were the nationalistic aspirations of Syria and Egypt, the ambition of the Roman pontiffs, interested primarily in the development of the papal power, the clashing rivalries of the bishops of Alexandria, Antioch, Constantinople and Rome.

The chief aim of Anastasius was to perserve the empire from disintegration. His policy therefore was a vacillating one, first to hold the balances even, then to support the Monophysites, whose strength was in the East, finally to reconcile the Orthodox, whose strength was centered in Rome.

Anastasius died with his problem still not solved, but the story of his reign throws light on the social and political background of some of the ancient theological controversies and elucidates some of the perennial problems that continually rise in regard to the relations of church and state.

E. T. T.

WILLIAM TYNDALE. The Translator of the English Bible. *By William Dallmann.* Concordia Publishing House, St. Louis. 84 pages. Paper, 25 cents. This is the 4th (revised) edition of a brief, popular account of the life and work of the great Biblical scholar whose work is so largely preserved in our King James and American Standard Version of the Scripture. Dr. Dallman emphasizes Tyndale's dependence upon Luther not only for his translation of the Bible but also for many of his tracts. E. T. T.

THE JEW IN THE LITERATURE OF ENGLAND TO THE END OF THE 19TH CENTURY. *By Montague Frank Modder.* The Jewish Publication Society of America, Philadelphia. 435 pages. $2.50. "The object of this introductory study," says the author "is to tell the story of the Jew as a character in the literature of England, and to make available to the general reader a selection of the considerable amount of material not easily accessible in the average library. The scope of previous books on the same subject has been extended by attaching due significance to the economic conditions which signally affected the social status of the Jews in England during the 18th and 19th centuries; and by paying attention to the diffusion of liberal principles in government, leading to the removal of political disabilities in 1832 and to the 'emancipation' bill of 1858. It will be seen, as the story unfolds itself, that invariably the poet, the novelist, and the dramatist reflect the attitude of contemporary society in their presentation of the Jewish character, and that the portrayal changes with the economic and social changes of each decade.

"As a chapter in Jewish history this book inspires optimism. One must note the relation which it establishes between social prejudice and social change, between diminishing ignorance and diminishing hostility, between the growth of humanitarianism and the growth of human freedom. Anti-Jewish feeling is here proved to be a symptom of existing social ills."

The book includes a splendid bibliography, copious notes, a glossary and a complete index, and is beautifully printed and bound. The scope of the study and the extent of Prof. Modder's reading are prodigious. This is a study not only in the sociology of literature and in the history of the

Jews, but also in the growth of toleration, and understanding, which the world should not be allowed to forget.

Dr. Modder, we may add, is a non-Jew, a member of the Episcopal Church, a Professor of English at Beloit College in Wisconsin. All previous attempts to discuss the Jew as a subject in English literature are superseded and surpassed by this distinguished work. E. T. T.

THE NEW ENGLAND MIND—THE SEVENTEENTH CENTURY. *By Perry Miller.* The Macmillan Company, New York. 528 pages. $4.00. Many valuable studies have appeared in recent years on the Puritans, both in England and in New England. From the American point of view, no one is more important than this. It is an indispensable volume and logically the first volume for one who wishes to study the development of Christian thought in America or to understand the roots of American culture. The book itself is a topical analysis of the Puritan mind in the 17th century rather than a history of its development. Prof. Miller writes as a sympathetic, though critical and secular, observer. In the foreword he declares: "I should like to make it clear that I wholeheartedly admire the integrity and profundity of the Puritan character but that I am far from sharing in its code or from finding delight in its every aspect. Yet I can honestly say that my interest in Puritanism has not been a matter of liking or disliking. Regardless of the disrepute in which it may be held today, Puritanism is of immense historical importance; it was not only the most coherent and most powerful single factor in the early history of America, it was a vital expression of a crucial period in European development, and those who would understand the modern world must know something of what it was and of what heritages it has bequeathed to the present."

Professor Perry finds at the heart of Puritanism a latent contradiction. It attempted on the one hand to cling to authority, revelation and dogma, and yet on the other to permit an appeal to nature, reason and logic. As a result the formulation delivered in New England (culminating in the federal theology and the covenant theory of the state) was an unstable balance, marking by its very complexity the shifting factors of a traditional age.

This is the first volume in a projected series upon the intellectual history of New England to extend through the 18th and 19th centuries. It is not light reading by any means but is highly recommended to all serious students of American thought. E. T. T.

JONATHAN EDWARDS 1703-1758. *By Ola Elizabeth Winslow.* The Macmillan Company, New York. 406 pages, $3.50. This is an appealing biography, one which has received quite justly high praise from all critics both religious and secular. Jonathan Edwards, boy and man, scholar and pastor, is made to live before us in all his greatness but also with all his limitations, and as we follow the story of his life, inspiring yet pathetic, the whole age is illumined. Miss Winslow writes in attractive style, with

keen insight and with penetrating judgment. The emphasis is on Jonathan Edwards the man rather than his thought, though this too is not entirely forgotten. This is in line with the author's conclusion that "the man himself has been more important than anything he ever did or said or wrote."

The theology of Edwards is held to be a result of his conversion experience. He took "the life principle of all religion, as he had found it out by his own search, vital and joy-giving, and shut it up in the husk of a dead idiom. He translated a personal experience into a theological system, and a system of which forward-looking men, even among the clergy, had begun to be disrespectful." Miss Winslow is unfair to George Whitefield, whom she describes briefly as a pied piper, and fails to catch the full significance of the Great Awakening. Nonetheless we repeat this is an appealing biography; the best presentation of the life (as distinct from the thought) of one of America's greatest men. E. T. T.

THE COMING OF THE SCOT. *By John H. Finley.* Charles Scribner's Sons, New York. 186 pages. $2.00. These lectures on Scotch and Scotch-Irish influence in America were delivered by the distinguished editor of *The New York Times* on the Watson Foundation in the University of Edinburgh in 1929. The final proofs of the book were corrected by Dr. Finley two days before his death on March 7, 1940. Fortunately the lectures were printed in the same form in which they were originally delivered. As a result they preserve the racy style of the spoken word, the keen thrusts, the brilliant sallies of wit, the interesting asides which hold one's attention from beginning to end. We have here indeed popular lectures at their best, lectures which every man with a drop of Scotch blood in his veins will relish to the hilt. And even he will be amazed at the achievements of the Scotch in America. E. T. T.

FREEDOM OF THOUGHT IN THE OLD SOUTH. *By Clement Eaton.* Duke University Press, Durham, N. C. 343 pages. $3.00. To the growing list of distinguished books on the South that have appeared in recent years, and which are of prime interest and significance to all thoughtful Southerners, must be added this volume, winner of the $1,500 centennial prize offered by Duke University Press for a scholarly manuscript in the field of social, literary or artistic history of the United States. There is however a wider significance for our present time. As the author puts it: "This study of the cultural history of the South between 1790 and 1860, in which freedom of thought and speech is the central theme, is offered as a case history in the record of human liberty and intolerance." During this period "the liberal ideas of the eighteenth century were in large part discarded, as the queues, the tight breeches, and silk stockings were outmoded. The eighteenth century cosmopolitanism of the Tidewater gave way to an intensely local point of view. In place of the appeal to reason the suppression of radical criticism was substituted." The growing conservatism of the South, its waxing im-

patience with dissent, was due to many causes—the emergence of Jacksonian democracy, the rise of evangelicalism, the dark cloud of illiteracy, but above all to the institution of slavery, the fear, at times almost hysterical, of servile insurrection. Loss of the early liberalism, particularly after the death of Jefferson in 1826, is traced in the field of law, religion, politics, the school and the press. Says the author: "The dynamics of Southern thought moved, after the death of Jefferson, in the direction of defense, a trend which explains much in the cultural history of the Old South," and, he might have added, of the churches in the South—till the present day.

E. T. T.

HOME MISSIONS ON THE AMERICAN FRONTIER, with Particular Reference to the American Home Missionary Society. *By Colin Brummitt Goodykoontz,* Professor of History, University of Colorado. The Caxton Printers, Caldwell, Idaho. 460 pages. $3.50. As clearly indicated in the title, this book deals with home missions—Protestant home missions, it may be added—on the frontier. The history of missions from this standpoint is traced from the colonial period down to the close of the frontier in 1890. The bulk of the story is naturally devoted to the 19th century, when organized home missions played its great role in carrying the Christian gospel and Christian educational institutions into the rapidly developing West. Special attention is given to the work of the American Home Mission Society, the agency supported by Congregationalists and Presbyterians from 1826 to 1861 ("The most important single home missionary agency among Protestants in the United States before the Civil War"), an agency through which Congregationalists for many years labored to build up Presbyterianism in the West. But the missionary activities of Baptists, Methodists, Episcopalians, and Presbyterians through their Board of Home Missions is by no means neglected. The book is sufficiently comprehensive, exceedingly clear and satisfactory from every standpoint save one—practically no attention is paid to the development of home missions in the South. Two of the most interesting chapters are the last, dealing with Home Missions and Education and the Significance of Home Missions. Dr. Goodykoontz notes in this last chapter that "it was the popular desire for a simpler theology, and for a system which would allow for more play of the emotions that prevented the Presbyterians from reaching the masses as did the Methodists and Baptists."

E. T. T.

FORTY YEARS A COUNTRY PREACHER. *By George B. Gilbert.* Harper and Brothers, New York. 319 pages. $2.75. Here is the autobiography of a country preacher. He is a Phi Beta Kappa, but for forty years he contentedly ministered to country people. He tells his story in an interesting way. It is a long book, but there is not a dull page in it. He is an Episcopalian, but a very unconventional one. He labored in New England, but has swung to the opposite extreme of New England Puritanism. Our

readers may be shocked by his liberal views and practices with reference to the Sabbath and other matters. He says of himself, "I would rather be accused of impiety than dullness." He is a sort of Mark Twain in the ministry—a most unusual and interest-compelling personality. There is much in the book that is worthwhile besides interesting reading. The author's sacrificial service to the people to whom fortune had not been kind is very Christian and inspiring. His way of doing things will prove suggestive and stimulating to all leaders, but especially to country preachers.

H. W. M.

A Teacher and His Times. *By William Adams Brown.* Charles Scribner's Sons, New York. 375 pages. $3.50. Dr. Brown aptly calls his book A Story of Two Worlds, for it deals with all the important religious movements in the pre-war and post-war years, with most of which the author was connected closely. Through medium of Dr. Brown's life the reader follows the changes in theological education and outlook, the development of social technique in the churches, the work of the church during the war, movements for closer co-operation and the great ecumenical consciousness that has arisen. One cannot help but be impressed by the sound scholarship of the author, his tremendous capacity for work and the Christian spirit that permeates his outlook. Such a book is of great value to a minister today. R. W. M.

Ten Years in The Congo. *By W. E. Davis.* Reynal and Hitchcock. New York. 301 pages. $2.50. The author spent ten years as a medical missionary in Africa. With a fine appreciation of the country and its people, a keen sense of humor, a retentive memory and a gift for characterization, he has produced a most readable narrative, revealing the romance and the human interest in the midst of the missionary's daily life and work. This is not a conventional "promotional" book but a skillful objective setting forth of the author's own experiences among the childishly ignorant, superstitious, likable people with whom he lived and worked. D. W. R.

Stand By for China. *By Gordon Poteat.* Friendship Press, New York. 171 pages. $1.00. Dr. Poteat, now a professor in Crozer Theological Seminary, spent many years as a missionary in China. He believes that few Americans realize how much the United States has affected the modern resurgence of China and to what extent the American missionary enterprise has pioneered in preparing the way for the Chinese renaissance. He shows the friendship which the people of China and America have had and the influence which each country has exerted upon the other. He traces the history of the Christian movement in China, introducing to us some of the outstanding leaders in the church's life and work. He believes that the people of China in the crisis through which they are passing manifest a courage and a determination of purpose which cruel and ruthless invasion cannot

defeat. The author has given us an unusually interesting and instructive book, one which should be widely read. D. W. R.

Voices From the Younger Churches. *Edited by Roy J. McCorkell.* Friendship Press, New York. 114 pages. 50 cents (paper). This interesting little book, sponsored by the Student Volunteer Movement, contains five chapters written by leaders of the younger churches in China, India, Latin America, Nigeria, and Japan. Each chapter gives a brief account of the beginnings of Christianity in the country concerned, tells something of its present influence, particular problems, and outlook for the future. Each chapter reflects also the theological, ecclesiastical and nationalistic viewpoint of its writer. D. W. R.

Today in Manchuria. *By T. Ralph Morton.* Friendship Press, New York. 128 pages. 50 cents (paper). It would mean much to the church universal if every Christian in the West could read this challenging story of one of the younger churches in the crisis of official, sadistic persecution and suffering. The author writes out of his own experience and observation. The story which he tells is not only a challenge: it is also a warning. Its central interest lies in the heroic faith and life which are revealed in suffering. It strengthens our hope in the future of the Church of Christ as the one universal communion in a broken and suffering world. D. W. R.

At Trail's End. *By Frank T. Cartwright.* Friendship Press, New York. 184 pages. $1.00. The story of a young man who becomes a stowaway, is shipwrecked, cast adrift on the island of Borneo. In an American mission field he has many adventures, finds God, comes to himself, by missionary friends is enabled to return to his own country in order to secure an education and go back to minister to the Dyaks. The book should appeal to boys in the early teens. D. W. R.

Tales from East and West. *Compiled by Margaret B. Cobb and Ezra Young.* Friendship Press, New York. 93 pages. 50 cents (paper). An interesting collection of stories from many different mission fields—stories of people who really lived and dared to do what often seemed impossible and who left the world better because of their lives and their works. Excellent reading for intermediates. D. W. R.

So Many Pathways. *By Annie B. Kerr.* The Woman's Press, New York. 127 pages. $1.25. Among the many different racial groups which make up the populations of our large American cities, an amazing variety of sacred occasions are observed every year. These occasions are rooted in vital historic experiences and interpret religious traditions which are very precious to the participants. In a land like ours where freedom of worship is a cherished birthright such practices have a

value all their own. They do not detract from but rather contribute to the common life. They provide gateways toward a true understanding of neighbors to any one who will take the trouble to inquire into their meaning.

Miss Kerr, drawing from her intimate experience in inter-racial work, now presents a series of close-up sketches of typical religious festivals among the Armenians, Italians, Orthodox Jews, Syrians, Greeks and Russians who have come to our shores and so into our American life. While she herself participated in each festival described, she is not merely recording her own experiences. What she has done however is to reveal the significance of the particular festival in terms of some deeply personal experience in the life of a typical participant. As a result, Araxie, the little Armenian girl struggling with adjustments to the American scene, fairly leaps to life, and the reader is moved much as he is when reading O. Henry as he follows Olga and Elena Petrovna through a Russian Eastertide. Here are some vivid, colorful adventures in understanding which are not only well worth reading, but truly instructive. H. T. K.

IV. PRACTICAL THEOLOGY

INSTINCTS AND RELIGION. *By George Barton Cutten.* Harper and Brothers, New York. 154 pages. $1.50. Many a highly educated minister has perhaps wondered why his strictly logical sermons did not register with the mass of the people whereas the often crude homilies of a less highly educated preacher seemed to get results. The reason is likely because the former appealed primarily to the intellect while the latter touched the fundamental drives or instincts in man. Dr. Cutten in this stimulating book brings out this fact and many other helpful suggestions about a sane attitude to the instincts. There was a time when an instinct was manufactured to explain every human trait, known or occult. There was even supposed to be a religious instinct and an artistic instinct. But in recent years the pendulum has swung the other way and the instinct as a driving force in human nature has been neglected. The author defines religion as the ideational development of instinctive urges. He holds that modern theology has failed because it has tried to appeal primarily to man's mind and has neglected the primary urges. He shows how hymnology appeals to the inner drives. Here is a book that every minister, politician and everyone who would lead men successfully should read. C. V. C.

HOW CHARACTER DEVELOPS: A Psychological Interpretation. *By Fritz Kunkel, M. D., and Roy E. Dickerson.* Charles Scribner's Sons, New York and London. $2.50. During the last few years religious counselors have been greatly indebted to a brilliant German, Dr. Fritz Kunkel, for five helpful volumes on practical psychology. With the help of Roy E. Dickerson, a distinguished American disciple, Dr. Kunkel now gives us a "must" book for all who are seriously interested in psychology and the development

of character. There are at least four reasons why ministers should read this book: (1) It is the first organized summary in English of the basic conceptions of the "We-Psychology" which was originated by Dr. Kunkel a few years ago. (2) The We-Psychology is probably the most satisfying of all current psychological systems from the standpoint of the Christian interpretation of man and of life. Some of its key principles clearly come from the New Testament. This is *not* a psychology of religion but its psychological insights are rooted in a religious philosophy of life. (3) From the standpoint of the basic conceptions of the We-Psychology (The Ego, the Self, the We) we are given a brilliant and exceedingly helpful description of how character develops. The key thought of the book is that character develops as men move from egocentricity to we-centricity. (4) The last section of the book contains many stimulating suggestions for self-education out of the shell of egocentricity into the freedom and peace of the we-centered life.

This book does *not* answer every question about character development. It does not deal with abnormal psychology, nor with the biological and cultural factors in character training. The We-psychology makes no pretense of having all of the truth. Some American psychologists will say that this book is too philosophical and possibly it is in spots. This reviewer found it to be one of the most illuminating books he has ever read. H. G. G.

THE MINISTER OF EDUCATION. *By W. A. Harper.* The University Post Publishing Company, Ashland, O. 159 pages. $2.00. This is a highly imaginative story of a Minister of Education, just out of graduate school, with the ink on his Ph. D. diploma scarcely dry, who comes to a church which is losing ground and in an amazing way transforms it over night. The author uses this kind of vehicle as a means of expressing through the talks and works of the new leader his own philosophy of Religious Education. From that standpoint it has value; though I should prefer to take my philosophy without such trappings—there is a love story thrown in for good measure! But it could never serve as a guide to a Minister of Education, as no man engaged in such work at an ordinary church could follow the procedure of this academic young minister and expect success. To a meeting of "the membership of the entire church" our model makes an address so packed with material necessarily new to the average man as to violate his principle of an approach from the standpoint of capacities, needs and interests of those involved. Many problems are discussed interestingly and well, but as a whole the book is disappointing. W. T. T.

INCREASING CHURCH SCHOOL ATTENDANCE. *By Albert H. Gage.* Zondervan Publishing House, Grand Rapids, Mich. 130 pages. $1.00. The first sentence is a significant one, and expresses the faith of the book, "I am interested in my church school because I have discovered that I can build my church quicker and better through the church school than in any

other way." The author further believes that "any school can increase its attendance if it really desires to be a bigger school." The book, essentially practical, is written by one who has actually worked with local schools, big and little, and understands what can be done. He shows how to find "the leaks" in attendance and the weak spots in the school's personnel, program, and equipment, and tells definitely what to do about them. There is also a sane discussion of the hows and whys of an attendance campaign and the adjustments that must be made throughout the school if its results are to be permanent. There are some statements in the chapter "Winning for Christ" which are certainly open to question as they are evidently based on Starbuck's Psychology of Religion written in 1899. W. T. T.

HAPPY TIMES IN OUR CHURCH. *By Elizabeth McEwen Shields.* John Knox Press, Richmond, Va. 208 pages. $1.00. This Leader's Manual prepared for the use of teachers of kindergarten and beginner groups in Vacation Church Schools is one of the Co-operative Series of vacation and weekday Church School texts. Its purpose is to aid teachers in helping the child to form happy associations with the church. It contains teaching suggestions for twenty-five sessions, and also source materials—things needed in the school room, stories, poems, games, songs. This book should prove to be an indispensable aid to all who work with beginners in Vacation Church Schools. D. W. R.

HEART REACHING OBJECT LESSONS. *By Elmer T. Wilder.* Zondervan Publishing House, Grand Rapids, Mich. 152 pages. $1.00. Here we have the usual paraphernalia—matches, watches, magnets, flashlights and a number of other familiar things. Their relation to the problems of boys and girls is ingeniously developed but it is difficult to understand how children under twelve can move from the known in one realm to the unknown in another, how breaking matches will help them enter into the meaning of the violation of the ten commandments. For those who like this method of approach the book would prove interesting and suggestive. W. T. T.

CAN WE EXPECT A WORLD-WIDE REVIVAL? *By Paul W. Rood.* Zondervan Publishing House, Grand Rapids, Mich. 154 pages. $1.00. Someone asked a layman if he believed in immortality. His answer was, "Yes, but I wish I believed in it a little more than I do." The author of this book believes in everything that I believe in. But he believes in it just a little more than I do. His heart is fairly aflame with fire from on high. Dr. Rood is the President of the World's Christian Fundamentals Association. The chapters in the book consist of a series of great sermons that he has preached across our country, from the First Presbyterian Church in Seattle to the Metropolitan Baptist Church in Washington, D. C. You may not agree with the author in all of his statements. He preaches the gospel from the pre-millenarian point of view. But he preaches it without bitterness to-

ward those who do not believe with him. He is a great expository preacher of the Word of God, and no Christian can read this book without having his heart stirred and without receiving a blessing. R. A. L., Jr.

HUMAN RELATIONSHIPS AND THE CHURCH. *By Walton H. Greever, D. D., LL. D.* The Fleming H. Revell Company, New York. 96 pages. $1.00. The author is secretary of the United Lutheran Church. The book is a discussion of modern social problems in the light of the most conservative theology. Emphasis is given to individual conversion as a prerequisite to social progress. Dr. Greever believes the church should sponsor social reconstruction on a wide front. The argument lacks organization and the style is clumsy. W. C., Jr.

CHRISTIAN FAITH AND DEMOCRACY. *By Gregory Vlastos.* Hazen Books, Association Press, New York. 77 pages. Fifty cents. Here is a little book worth much more than its price, as are most of the Hazen books. The writer is Associate Professor of Philosophy, Queens University, Kingston, Ontario. The purpose of the book as stated by the author "is to face an urgent immediate problem: the present crisis in our democratic way of life. Does our Christian faith tend to detach us from the struggle, to isolate us from it in pious neutrality, or does it send us into it with greater devotion, clearer direction and steadier resources than those who are in it with another faith or with no faith?" In the first chapter he answers Freud's declaration that religion is a symptom of the lingering childishness of the human race. In the second he deals with the idea of Christian faith sanctioning democracy by exchanging a cheap platitude for a dangerous truth. The third chapter has the title, "Is Our Faith Real?" The last two chapters are on the subject of the repudiation and realization of our faith. This is a readable book and one which will stimulate thinking concerning the relevancy of our religion to present-day problems. There are thoughtful sentences on almost every page which one will find useful for quoting, such as "The test of mature religion is its ability to meet tragedy without fear." "The measure of human greatness is not one's ability to dominate, but one's ability to serve." "One's life becomes not a magnetic pole drawing others to oneself, but a magnetic needle pointing others beyond oneself." When the reader has finished the book he feels that he could read many more pages of such writing with great profit. J. W. J.

THE CHURCH AND A CHRISTIAN SOCIETY. *By Wade Crawford Barclay.* The Abingdon Press, New York. 417 pages. $3.50. With the sub-title "A Discussion of Aims, Content and Method of Adult Christian Education" this volume is one of the most comprehensive treatments of adult education yet to come from the press. It well lives up to its claim of being the first to be written with a social orientation. The author sees the task in terms of complete integration of character and the Christianization of all de-

partments of life, especially as this process reconstructs society into an active "kingdom of God" on earth. With compendious treatment that is occasionally too broad to be sufficiently deep, adult and religious education are given their historic perspective, the church's social objectives and problems are boldly faced, and in this setting the adult program becomes one of grappling with "inescapable new factors of the current situation" which "combine to constitute a condition so critical as to demand that all the resources of the Christian religion and of its institutions shall be brought to bear if civilization is to be saved" (p. 117). Worship, social participation, both formal and creative discussion types of educational technique and properly used leisure are focused upon the solution. While the ideas are not particularly new in themselves, their vivid outline and practical suggestiveness make them here take on significance for the adult movement.

The more orthodox note of "repent and be saved" as well as recognition of social or individual sin as a serious problem is swallowed up in a positive approach which rather uses the terminology of modern psychology: "of re-forming wrong trends, or purifying and regenerating motives, of co-ordinating impulses, of resolving conflicts" . . . The author seems to employ a modern liberal wording and viewpoint that at times denies the imperatives of historic Christianity, yet these same imperatives will later creep in at incidental points. Knowledge is secondary to experience in his acceptance of the "instrumental view" of knowledge (p. 250) yet his stress on persons and their worth must imply an intellectual selfhood. His listing of the "great central verities" (pages 118ff.) stresses God, personality, social interaction, service and cooperation, but mentions Jesus only incidentally at this point. The social gospel and individual gospel are claimed as equal and one, though evangelism that deals with individual "depravity, guilt, regeneration, individual forgiveness, and redemption out of the present evil world" is criticized for its large part in allowing the present essentially pagan system to go unchallenged (cf. p. 123). The Gospels "present a life-size portrait of a new type of person" and this One becomes our goal, which is "to beget in men and women an experience of God that has the reality, and that presents marks of verification such as his contemporaries saw in the life of Jesus" . . . (p. 126). Thus it would here seem that Christ is more "fore-runner" than Lord, and only in modern sense "Savior." One would further wish that the praise of the Bible briefly included might have embodied more aggressive techniques of mastery and use.

Though the book is a little repetitious and has a number of shortcomings, as indicated above, its view of religious growth and the necessity of reconstructing the very texture of society, together with its constant demand for vital experience, makes it a volume worthy of patient study.

H. W. M.

SPIRITUAL VALUES AND WORLD AFFAIRS. *By Sir Alfred Zimmern.* Oxford University Press, New York. 177 pages.. $3.00. This volume is the substance of a series of University lectures delivered between January 24 and March 4, 1939. They were intended primarily for the students in the Faculty of Theology. They deal with problems of international relations. On reading this book one becomes conscious of how ignorant we are about international affairs. Because of this, leaders of public opinion are likely to do more harm than good. The theme of the book is the New Testament text: "Render to Caesar the things that are Caesar's, and to God the things that are God's." The book is written in an attractive style, and while scholarly is not dull. Caesar must be watched and controlled. He cannot make a step upward unaided. It is impossible to live in two realms at the same time. A mistake of amateurs is an inability or unwillingness to approach international problems with a sense of proportion. "In foreign affairs religion can indicate the direction. It cannot, by itself and without expert knowledge, frame the policy." A mistake religious leaders are likely to make is to confuse a political organization, such as the League of Nations, with the Kingdom of God. In reference to peace, the author states that a necessity for the world is order. Order is settled peace. Order by responsible government has been the task of Great Britain. Force is necessary for order in the world. If Great Britain fails, the United States would be forced to step in and take over a large part of her heritage rather than see freedom perish from the earth. The chapter on "Our English Burden" deals with the proposition of why the world does not like the English. They are not liked because they are misunderstood. There is a snobbery manifested by the British. They are not liked because of color prejudice, or to be scientific, because of the Pigmentation Escape Mechanism. The last chapter deals with the Colonial Problem. The sum and substance of the Christian attitude here is: "Take heed that ye despise not one of these little ones." This is essential reading for our thinking today.

J. W. J.

THE MAKING OF THE SPIRITUAL MIND. *By Robert MacGowan.* Fleming H. Revell Company, New York. 127 pages. $1.00. Man knows that he and society are sick. "Doctors" and "quacks" diagnose the case and give prescriptions galore. The making of the spiritual mind is the one thing needful according to Dr. MacGowan, who in his preface justly says, "The modern mind is rightly proud of its achievements. The FURTHER RELEASE (caps reviewer's) of man's genius depends upon his spiritual resources." The author puts his finger squarely on one of the major problems of our day. Nature and spirit complement one another. Disregard for the latter spells ruin. The author follows the mind of Jesus for whom the universe of spiritual facts was ever as an open book. Man's mind must be spiritualized so that all his faculties operate as a unit and so realize the

abundant life according to Jesus. The author uses such choice, incisive language that every page has a literary thrill. S. J. L. C.

FOR BETTER NOT FOR WORSE. *By Walter A. Maier, Ph. D.* Concordia Publishing House, St. Louis. Third Revised Edition. 564 pages. $2.25. Speaking of the purpose for which this book was written the author says, "This volume is essentially a code of Christian marriage, drawn from the Scriptures, which would help to make marriage 'for better, not for worse'; and is offered particularly to the mature young people of the Christian Church . . . who after high school or college may find themselves confronted by problems which these pages would help solve." Throughout the book the author clings to this purpose of offering young people a solution for their problems based upon the teachings of the Bible. While the denominational bias of the author, who is a Lutheran, is clearly evident, the suggestions which he offers may be applied to the young people of any denomination. Although the book is thoroughly interesting throughout, there are times when the writer goes into what seems unnecessary detail. There are many, no doubt, who will take issue with him in his stand on such subjects as birth control, divorce, working wives, and his treatment of the attitude of religious "Liberalism" and the Oxford Group. However much we may disagree with the details, we must not overlook the fact that Dr. Maier has given us a much needed book that exalts Christian marriage and calls young people back to the Scriptural teachings concerning marriage and the home.

C. L. L.

ABBA: MEDITATIONS BASED ON THE LORD'S PRAYER. *By Evelyn Underhill.* Longmans, Green and Company, New York. 87 pages. $1.00. There are several good books on the Lord's Prayer. Some of them are largely expository; others take a practical or a devotional turn. This little book may perhaps be described as mystical. Certainly it has a mystical flavor. It seeks to get to the heart of the several petitions in the Lord's Prayer and to show how each represents a distinct phase of the one relation between the spirit of man and the Eternal God. The thought is sometimes clear enough and sometimes rather elusive. But no one, I think, can read these chapters attentively without feeling that he has been led deeper into the meaning of prayer or without stopping often to let his mind follow out some fine suggestion or to enjoy the exquisite phrasing of some familiar truth. The rich and beautiful style and all the evidences of an ample background of devotional reading and experience add to our delight in reading the book. Here are a few of the sentences that were marked by the reviewer:

"Our response to each experience which he puts in our path, from the greatest disclosure of beauty to the smallest appeal to love, from a perfect happiness to utmost grief, will either hallow or not hallow His Name; and this is the only thing that matters about it."

"Christian history looks glorious in retrospect; but it is made up of constant hard choices and unattractive tasks, accepted under the pressure of the Will."

"That apparently passive life, since it gives Him undisputed sway, unhindered passage, is in fact the most active life; for the action is that of God, and so has nothing in it with which to feed our self-esteem. When our fussy surface activity, our restless volition ceases, we realize beneath it the deep unceasing action of the mysterious Will, Master of the Tides, real Doer of all that is done." J. D.

BEHOLD THE SAVIOR, IN SACRED ART. *By Adam Fahling,* Pastor, Martini Evangelical Lutheran Church, Detroit, Mich. Zondervan Publishing House, Grand Rapids, Mich. 114 pages. $1.00. Seven Lenten Sermons on seven incidents of our Lord's Passion. Each sermon is based partly on the words of the Gospels, partly on a famous painting. There is a study of the narrative and a helpful description or interpretation of the picture, and practical lessons are pointed out. The whole effort is to help us to see and understand what took place and to profit by our meditation upon it. The teaching is orthodox, and it is presented in a plain, unadorned style. The book contains copies of the paintings discussed—the first being Da Vinci's The Last Supper and the last, Munkascy's Christ on Calvary. J. D.

PASSION FLOWERS. *By J. Harold Gwynne.* Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 152 pages. $1.00. "Passion Flowers" are meditations upon words or thoughts connected with our Lord's passion. The first series of seven are "Forget-me-nots," great words that he let fall in his farewell fellowship with the disciples in the Upper Room and which his followers should always remember. The second series of seven are "Bleeding Hearts," kindnesses shown to Jesus or services rendered to him when he walked the pathway of his suffering. The book is rich in spiritual teaching, is not to be read hastily but reverently and carefully. Christians will find it an ideal book to use in connection with their daily devotionals. It will also prove most suggestive to ministers planning a series of pre-Easter sermons. R. A. L., Jr.

FACING LIFE WITH CHRIST. *By James Reid.* Cokesbury Press, Nashville, Tenn. 184 pages. $1.50. James Reid, an ex-moderator of the Presbyterian church in England, is well known to American readers by his contributions to *The British Weekly* and his appearances on conference programs in this country. This volume of his sermons is destined to be one of the outstanding homiletic contributions of 1940, because of its style, its pertinancy of themes, its radiant outlook upon life and its grasp of the problems which the modern man faces. The sermon on "The Mastery of Fear" deserves publication alone to be presented to strugglers who seek the divine way out of difficulty. But this could be said as well of two others

in the book, "The Escape from Frustration" and "In Face of Suffering." It is inspired and inspiring preaching. C. H. N.

FROM CANA TO CALVARY. *By Harry Rimmer, D. D.* Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 136 pages. $1.00. This book is the fourth in Dr. Rimmer's "Calvary" series and about the twelfth book that he has written altogether. Unlike some of his books in which he tries to show the relationship of science and religion and how they do not conflict provided one accepts his science and his exegesis, this book makes no such bold claim. It consists of five fairly long sermons built around five incidents in our Lord's life and shows how each of the incidents bore directly on his saving power and his real mission to men. The chapters are: The Water and the Wine; The Water of Life; The Wine of Remembrance; The Bitter Waters of a Strange Baptism; and Calvary. In general the treatment of these incidents is very helpful, and, read at the Easter season, it makes us think anew of the mission of the Master and of his person and work. There are some paragraphs in the sermons that throw new light on Scripture and give us a fresh and strong approach. One wishes that he might have heard Dr. Rimmer preach these sermons and if one did, he could forgive much that he has written about "science" and religion. J. A.

SPIRITUAL LESSONS FROM LITERARY MASTERS. *By Edwin L. Weaver.* Zondervan Publishing Company, Grand Rapids, Mich. 145 pages. $1.00. Pleasant little papers, originally published in religious periodicals for Christian youth, along the line of religious biography with a moral. The author succeeds quite well in linking ethics and religion with the literary biographies which necessarily afflict students who are being introduced to our classics. W. T. R.

ONE IN SEVEN. *By Margaret Slattery.* Harper and Brothers, New York. 133 pages. $1.25. Here is an attractive book containing fifty-two meditations, or "inspirational readings," on a wide variety of subjects. In describing her book Miss Slattery says, "One day each week for fifty-two weeks he who reads the words printed on these pages will meet prophets and pioneers, painters and poets, preachers in music and color and words, and just plain men and women who have lived and loved, and youth who have dared to dream—and the Teacher wearing garments of the Soul which none before nor since . . . have worn so gallantly." The book is very well written and is interesting and stimulating; well worth possessing and reading. J. B. C., Jr.

THE ETERNAL VOICE. *By Leslie D. Weatherhead.* The Abingdon Press, New York. 260 pages. $2.00. This book is a collection of eighteen sermons delivered in London's City Temple by its widely-known preacher,

Dr. Weatherhead. Each chapter is preceded by a Scripture portion and a prayer and followed, at the end of the book, by a list of questions relating thereto. It is the author's purpose that thus fellowship groups and class meetings might find the book of greater practical use. There is no particular theme upon which the chapters can be threaded but all are shot through with literary beauty, exegetical insight and illustrative genius. On putting the book down one feels it is alive. It breathes. The Hallowing of Work, The Bondage of Our Feelings, Religion in the Home, The Christian Attitude Toward Sorrow—it comes out of life and is life-giving. The author is at his best in the chapter on Healing Through Prayer. This is not so much a sermon as a report on a congregational method followed in City Temple, with results therefrom and the author's well-reasoned defense therefor. It leaves one feeling that perhaps ministers are failing our people in our lack of faith in the healing power of prayer. J. A. R., Jr.

Lift Your Skyline. *By Porter M. Bailes.* Zondervan Publishing House, Grand Rapids, Mich. 137 pages. $1.00. As volumes of sermons continue to come from the press, we are prone to ask, "What is there unique about this one to justify its publication." This book, in addition to stressing the gospel fundamentals, is thoroughly evangelistic and stresses such old-fashioned virtues as tithing, Sabbath observance, total abstinence. The last sermon entitled, "God's March Through the Centuries," gives the Calvinistic interpretation of history. The best thing to be said about the writer is that from illustrations to sermon development he does what every true preacher must do, i. e., he expresses his own individuality in his preaching.

C. V. C.

What Men Need Most. *By Hobart D. McKeehan.* Fortuny's, New York. 90 pages. $1.00. These ten sermons by the minister of the Abbey Church, Huntingdon, Pa., are more topical or essay-like than expository. Dr. McKeehan expresses himself well. He shows a familiarity with recent works of fiction and psychology as well as of religion and gives many brief quotations from them. The sermons are thoughtful and such as a modern cultured congregation would listen to with interest. J. D.

The Road to Certainty. *By Clovis G. Chappell.* Cokesbury Press, Nashville, Tenn. 211 pages. $1.50. Dr. Chappell is one of America's most popular preachers. This is his eighteenth book of sermons. It is rather typical of his preaching. Dr. Chappell's sermons are very practical because of the richness and warmth of his sympathetic understanding of the problems of life. These sermons are simple, clear, popular, abundantly illustrated, very suggestive. Here is preaching that is consistently good. H. G. G.

A Book of Protestant Saints. *By Ernest Gordon.* Zondervan Publishing Company, Grand Rapids, Mich. 190 pages. Twenty-seven pious

biographical sketches of people whose "characters have invariably lain on Biblical foundation." Much of this material appeared previously in *The Sunday School Times.* Your reviewer is at a disadvantage because he suffers from that kind of incredulity which will not accept claims to sinless perfection that are not confirmed by the claimant's wife, his grocer and his druggist, the bellboy at his hotel and the waiter or waitress who serves his meals. But without question the author (in this *First Series,* for a *Second Series* is in preparation) has gathered a supply of unhackneyed illustrative material that may freshen sermons and lengthen pastorates. This sort of book has helped many a speaker to get out of a rut. W. T. R.